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A B R I E F
H I S T O R Y
OF THE 491 d. 27
Rise *and* Progreſs
OF
A N A B A P T I S M
IN
E N G L A N D.

To which is prefixed,
Some Account of the Learned Dr. *WICLIF*,
AND
A Defence of Him from the falſe Charge of *his*, and
his Followers, denying INFANT BAPTISM.

By *J O H N L E W I S*,
Minifter of *Meregate* in KENT.

L O N D O N:

Printed for J. ROBERTS, in *Warwick-Lane*, 1738.

[Price Two Shillings.]



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THE tumultuous Carriage of the Anabaptists in Germany, of which an imperfect Account is given in the following Papers, is, I find, attempted to be discredited by an English Anabaptist, who questions whether it be lawful to believe an History from the Mouth and Pen of an Enemy. But this, sure, is too ignorant and romantic a Suggestion, ever to be admitted by Persons in their Senses, and of any Ingenuity, since it is to destroy all human Faith and Credit. The learned and worthy Man from whom I have principally taken the following Account of the German Anabaptists, is Dr. Henry Bullenger, who succeeded

Blackwood's
Storm. of
Antichrist,
p. 12. 1644.

iv ADVERTISEMENT.

1532.

*ceeded Dr. Huldrick Zuing-
lius in the chief Pastorship of
the Church of Zurich; and he assures us,
That a good Part of what he relates, he
saw and heard himself: Bonam harum
rerum partem ego ipse vidi et audivi. He
wrote his Book in the vulgar German
Tongue, that so any one who could, might
confute it. It was afterwards translated
into Latin, and printed at Zurich by
Christopher Froshover, so early as 1560.
It will, I believe, be allowed to be the
Effect of a very strong Partiality, to own,
as the Writer of the History of the Eng-
lish Anabaptists does, in the*

Pag. 10.

*Case of Dr. Wiclif, that the
Papists were the best capable of giving
an Account of Persons who lived in the
Times when Dr. Wiclif lived, and yet
to question whether it be lawful to be-
lieve both Papists and Protestants, in the
Accounts which they give of the Ana-
baptists tumultuous Carriage, and mad
Opi-*

ADVERTISEMENT. v

Opinions, in their Time. Sure, the Papists were as much Enemies to Dr. Wiclif, as they and the Protestants were to the Anabaptists.

The Account here given of our English Anabaptists, is taken, 1. From the Chronicles of John Stow, who, we are assured by an able Judge, was very exact and critical in his Collections; and, that we may take his honest Word for it, that he never was sway'd by Fear or Favour in any of his Writings; but had impartially, to the best of his Knowledge, delivered the Truth. 2. From our Publick Records. 3. From the Anabaptists own Writings and Confessions; which, I declare, I have not wilfully in the least misrepresented. If what I have done be anywise serviceable to shew the Folly and Falseness of the Anabaptists Tenets, and convince them and others, that
what

English Hist.
Library, p.
27. ed. Fol,
1714.

vi ADVERTISEMENT.

what they get, if they do get any thing, by what they call ^a pure Worship, they lose by want of Charity, I shall not repent of the small Pains I have taken in making the following Collections.

^a Thus *William Kiffin* was pleased to express himself :
 ‘ So long as you deny to follow the Rule
Answer to Ri- ‘ of *Christ*, for the Separation of the *Wicked*
 craft, p. 9. ‘ from the *Godly*, and separating the *Pre-*
 ‘ cious from the *Vile*, we are bound, in
 ‘ Obedience to *Jesus Christ*, to leave you, while you re-
 ‘ main obstinate to Him :’ Whereas it is well known,
 the *Vile* and *Wicked* separate themselves, and do not hold
 Communion with the Church of *England* ; being *sensual*,
 and not having the Spirit, Jude v. 19. At most, they are
 only *Hearers*, and not many of them such.

M E R G A T E,
 Feb. 14. 17 $\frac{3}{8}$.



Some



Some ACCOUNT of
Dr. JOHN WICLIF:

AND

A DEFENCE of him from the Charge
of *Anabaptism*, &c.

^a *JOHN WICLIF* was born, very probably, about the Year 1330, in the Parish of *Wickliffe* near *Richmond*, in *Yorkshire*, and thence had his Name: Being bred to Learning, he was sent to *Oxford*, and there admitted a Commoner of *Queen's College*; and soon after was removed to *Merton*, where he was chosen Fellow. He seems to have had very early a true Sense of the covetous Exactions of the Popes, which at this time were got to a very great Height; and therefore, in 1356, he wrote a little Tract, which he entituled, *Of the Last Age of the Church*; in which he shew'd the ill Consequences of these detestable Practices, and how much God is provoked by them to take Vengeance on those who are

^a *The History of the Life, &c. of John Wiclif, D. D. &c.*
By John Lewis, Minister of Mergate. London, Printed
for Richard Wilkin, at the King's Head in St. Paul's
Church-yard, 1723.

guilty

guilty of them. Soon after this,
 1361. he is said to have been promoted to the Mastership of *Ba-liol Hall*; being much taken Notice of, for his taking the University's Part against the Encroachments of the Begging Friars. In one of his little Tracts, yet preserved, he thus writes of them: *Friars*, says he, *draw Children from Christ's into their private Order by Hypocrisie, Lesings, and Stealing*; for they tell, *That their Order is more holy than any other*, &c. He likewise wrote against another Pretence of theirs, That *Christ* was a Beggar; to justify *their* going about a Begging. These Tracts he entituled, *Of the Poverty of Christ, against able Beggary*; and, *Of Idleness in Beggary*. By his Management of these Controversies he got a great deal of Credit in the University, and out of it. In 1365 he was by Archbp. *Islip* appointed Warden of *Canterbury Hall*, which his Grace had newly founded: In his Instrument of Collation he gives Mr. *Wiclif* the Character of his being laudable, for the Honesty of his Life and Conversation, and his Knowledge of Letters. In this Post he continued not long; for in 1367 Archbp. *Langham* removed *Wiclif*, and made one *Wodehull* Master, whom the Founder had put out when he collated *Wiclif*. He had Courage enough to appeal to the Pope; but Sentence was given against him in favour of the Religious. During this Dispute, Pope *Urban V.* gave Notice to

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to K. *Edward*, that he intended, by Process, to cite him to answer for his Default, in not performing the Homage which K. *John*, his Predecessor, acknowledged to the See of *Rome*, for his Realm of *England*, and Dominion of *Ireland*, and refusing to pay the Tribute by *him* granted to the said See. This so provoked the Parliament, that they resolved unanimously, if the Pope should attempt any thing against the King by Process, &c. the King, with all his Subjects, should with all their Force and Power resist the same. But notwithstanding this Resolution, a Monk, it seems, had the Hardiness to defend this Claim of the Pope's, and to challenge Mr. *Wiclif* to dispute that Point with him. *Wiclif* replied to him, and shewed, That the Resignation of the Crown, and Promise of a Tribute, made heretofore by King *John* to the Pope's Legate, ought not to prejudice the Kingdom of *England*, and did not at all oblige the present King. In this Paper Mr. *Wiclif* styl'd himself the King's peculiar Clerk.

Mr. *Wiclif* having taken the Degree of Doctor of Divinity, he publickly professed Divinity, and read Lectures in it in the Schools; which he did with so great Applause, that whatever he said, was received as an Oracle. In these Lectures he frequently took notice of the Corruptions of the Begging Friars, and named

*Leland de
Scrip. Britan.*

fifty Heresies and Errors, and said there were

a

many

many more, if Men would seek them well out.

In 1374 was Dr. *Wiclif*, with some others, appointed by the King to be his Ambassadors to the Pope, to treat with him of the Liberties of the Church of *England*, on which he had encroached : And on his Return from this Embassy, was presented by the King to the Prebend of *Aust* in the Collegiate Church of *Westbury*, in the Diocese of *Worcester*, and to the Rectory of *Lutterworth* in *Leicestershire*, in the Diocese of *Lincoln*.

The Religious, as they were highly provoked by Dr. *Wiclif*'s opposing them, and detecting their Frauds and Impostures, so they seem to have taken the first Opportunity of being revenged of him. In 1376 therefore we find a Schedule sent to the Pope, wherein were contained *sixteen* Articles, said to be held and maintained by Dr. *Wiclif*. As soon as the Pope had received them, he immediately dispatched several Bulls, all dated on the same Day, to *Simon Sudbury* Archbishop of *Canterbury*, and *William Courtney* Bishop of *London*, appointing them his Delegates to examine into the Matter of the Complaint exhibited against Dr. *Wiclif* ; one to the King, and one to the University of *Oxford*. But before these Bulls could reach *England*, King *Edward* ^b died ; and the University, when the Bull directed to them was brought down by

^b *June 21. 1377.*

a Messenger ordered on Purpose, received it with some Hesitation, and very coldly obeyed it: However, the two Delegates proceeded to execute those sent to them; they accordingly ordered Dr. *Wiclif* to be peremptorily cited to appear before them in the Cathedral Church of *St. Paul's, London*, on *Thursday* the 19th of *February*. Here accordingly he made his Appearance: But being protected by the Duke of *Lancaster*, the Earl Marshal, and others, the Court broke up abruptly, and Dr. *Wiclif* had no Sentence passed on him. He was soon after cited to appear before the Pope's Delegates, in the Archbishop's Chapel at *Lambeth*: But here the Queen-Mother interposed, and sent Sir *Lewis Clifford* to forbid them to proceed to any definitive Sentence against him.

Pope *Gregory XIth*, who had sent these Bulls, died *March* 27th, the Beginning of the next Year: Which was no small Advantage to Dr. *Wiclif*; 1378. since the Cardinals not agreeing in the Choice of a Successor, there was a double Election; and it was some Time before it was determined by the King of *England*, and his Parliament, which of the *two* should be own'd for true Pope here.

Being thus providentially set at Liberty, he translated the *c* Bible out of the *Vulgar Latin* into *English*; and in 1381 set himself, in his

Lectures, to attack the favourite Doctrine of Transubstantiation. These Conclusions he published; and the University, by a solemn Decree, condemned them, and inhibited every one the teaching or defending them: So that the Doctor was forced to retract his Doctrine, or rather more expressly to own it; however, he was expelled the University, and forced to retire to his Parish of *Lutterworth*.

It was not long after this that Dr. *Wiclif* was seized with the Palsy. Very probably this occasioned his not being cited to appear before the new Archbishop in the Monastery of the Preaching Friars, *London*; and not going to *Rome*, on the Pope's citing him thither: However this be, he died at *Lutterworth* the last Day of *December*, 1384.

As his Opinions were very much misrepresented by his Enemies whilst he was alive, and since his Death, so he has had the Misfortune to have some falsely imputed to him by those who would be thought his Friends, For Instance:

*Hist. of the
English Bap-
tists, &c.*

1. It is affirmed of him, That he asserted it to be Blasphemy, to call any *Head* of the Church, save *Christ* alone. But this is more than appears from his Writings. By *Head* of holy Church, he seems to have understood, that infallible Authority which was ascribed to the Pope in his Time: *Worldly Clerks*, he said, *made blind Men believe*, that the
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Pope is Head of holy Church, *and* the most holy Father, that may not sin.

2. He is reported, as condemning Episcopacy as a Creature of Princes setting up; because he affirmed, That in the Time of the Apostles, *two* Orders of the Clergy were sufficient; and that it seemed certain, that Cæsarean Pride, or an Affectation to be like the Princes of this World in State and Magnificence, was the Cause of the Degrees and Orders of a Pope, Cardinals, &c. Our Compilers of *The Institution of a Christen Man*, before our Re-formation, &c. observed, That

1535.

in the New Testament there is no mention made of any Degrees or Distinctions in Orders, but only of Deacons or Ministers, and of Priests or Bishops: And the Papists themselves hold, That Bishops and Priests are only different Degrees of the same Order.

3. It is said, Dr. *Wiclif* was for having Ministers maintained by the *voluntary Contributions* of the People, and not by *Tithes settled on them by Law*; saying, 'That *Tithes* are *pure Alms*, and that Pastors are 'not to exact them by Ecclesiastical Censures.' But this is Misrepresentation: It is plain, by Dr. *Wiclif's* own Writings yet remaining in MS. that he commonly calls *Tithes* and *Offerings* God's *Portion*: That he observed, That the principal Cause for which they should be paid, was, Curates teaching

*Hist. of Wic.
Life, p. 127.*

their Parishioners in Word and Example ; or, in other Words, that the Benefice is given for the Office ; and advised, That People should pay their *Tithes*, &c. to good Men and able, and give them freely, without Exaction or Constraint, as was done to the Jewish Priests ; and observed, That those Things that are due to Priests, should not be asked or sued for by Strength, nor Violence, nor Cursing or Excommunication. As to his calling *Tithes*, &c. *poor Mens Goods*, and *pure and free Alms*, it is the Language of the ancient Canons, and our own Municipal Laws. In

*De Sacris
Eccl. Minist.
lib. II. c. I.*

the former, *Duarene* observes, That the Goods of the Church are always termed *the Patrimony of the Poor* ; because the principal Design of conferring on the Church so many and great Estates, was, making Provision for the Poor. In the Injunctions of K. *Edw. VI.* and Q. *Elizabeth*, the Goods of the Church, or *Tithes*, &c. are called *the Goods of the Poor* ; and yet it is certain, *they* were allowed to be the Ministers Property,

As to Dr. *Wiclif*'s calling the *Tithes*, *Offerings* and *Glebes*, *pure and free Alms*, this signifies no more than a Tenure or Title of Lands in our Common Law ; by which is

*Bracton de
Legibus, Lib.
II. c. 10.*

intimated, that they are bestowed upon God, that is, given to such People as bestow themselves, or

are
 ¶ *FRANKALMOIGNE*, seu *Liberam Eleemosynam*, vocitamus quæ ad ordinem sacrum tantummodo spectat, & neque

are employed, in the Service of God, for *pure and perpetual Alms*: Whence the Feoffours or Givers cannot demand any terrestrial Service, so long as the Lands, Tithes, &c. remain in the Hands of the Feoffees.

*Cowel's Law
Interpreter.*

Britton maketh another kind of this Land, &c. which is given in *Alms*, but not *free Alms*; because the Tenents or *Feoffees* in this are tied in certain Services to the *Feoffour*.

Cap. 66. 5.

4. It is reported, That Dr. *Wiclif* was not for giving the Church a Power to decree Rites and Ceremonies, and determine Controversies of Faith: That he slighted the Authority of General Councils, and affirmed, That wise Men leave that as impertinent, which is not *plainly expressed* in Scripture. This seems intended as a Reflection on the XXth Article of Religion, which asserts the Lawfulness of the Reformation of the Church of *England*, or the just and lawful Authority of the King and Parliament, to enact those Laws which they passed concerning the Controversies betwixt the Church of *Rome* and us. But as to Dr. *Wiclif*, he is here again

neque censum, neque fidei professionem, sed precum solummodo in Patronorum seu Dominorum salutem effundendarum officium à clientibus exigit: ita tamen ut Civili Foro cliens de ea re sisti non possit. *J. Seldeni Nota ad Eadmerum*, p. 203.

Trial. Lib.
IV. c. 7.

misrepresented : His own Words are ; *Infinitum magis autentica est veritas Scripturæ, quam persona aliqua jam superstes vel communitas alleganda ; ideo, si essent centum Papæ, & omnes fratres essent versi in Cardinales, non deberet concedi sententiæ suæ in materia fidei, nisi de quanto se fundaverint in Scriptura :* The Truth of Scripture is infinitely more authentic than any Person now living, or any united Community ; therefore, if there were an hundred Popes, and all the Friars were turn'd into Cardinals, yet we ought not to submit to *their Sentence in a Matter of Faith*, no farther than they founded it on Scripture. But I don't find that he ever asserted,

Admonit.
p. 14. §. 3.

as some of his ^e Followers did, and our Puritans, That *the Word of God containeth the Direction of all Things pertaining to the Church, yea, of whatsoever Things can fall into any Part*

^e Bp. Pecock called them *Bible-men*, 1440. They were of two Sorts : Some of them affirmed, That *no Governauce*

*The Represing
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Clergy. MS.*

is to be holden of Christian Men the Service of the Law of God, save it which is grounded in holie Scripture of the Newe Testament. Others maintained, That *no Governauce is to be held or accounted of Christian Men the Service or the Law of God, save it which is grounded in the New Testament, or in the Old, and is not by the N^w Testament revoked.* But, tho' on these Principles they blamed no fewer than eleven Governances of the then Church of England, I don't find a Word said of their opposing the Usage of baptizing Infants. They thought it, I suppose, a Governance of the *Old Testament*, not revoked in the N^w.

of

of Man's Life; or, That to use any Discipline, or observe any Rites or Ceremonies, which are not grounded in the Old or New Testament, is unlawful.

5. Dr. *Wiclif* is represented as being against prescribed Forms of Prayer, but especially against imposing them; and saying, That to bind Men to set and prescript Forms of Prayers, doth derogate from that Liberty God hath given them. But nothing of this appears in his own Writings; and it is certain he made use of them as long as he lived, or attended on the Forms then prescribed and imposed.

6. Some Men of great Note and Learning are said to have left it upon Record, that Dr. *Wiclif* denied *Infant Baptism*: But his own Writings, it is plain, shew the contrary. In his *Great Sentence of Curse expounded*, c. 20. he observes, That why poor Priests, and * lewd Men, in Time of Need, may lawfully baptize Children, and not confirm them, is great Wonder among Men of Reason. In his Book called *The Triologue*, which was printed somewhere in Germany, A. D. 1525, he observed, That this Sacrament of Baptism is so necessary to Men in this World, that *Christ* said to *Nicodemus*, *Except any one be born again of Water, &c.* and that on Account of this Form of *Christ's* Words in the last of *Matth.* the Church admits the Faithful to
answer

* lay or ignorant.

Lib. IV.
c. II.

xviii *Some ACCOUNT of*

answer for an *Infant* not arrived to Years of Discretion. In his 12th Chapter, *De Triplici Baptismo*, he expressly says, *Reputamus, tamen, absque dubietate, quod Infantes recte baptisati flumine sint baptizati tercio baptisate, cum habent gratiam baptismalem*: That he thought, without any doubt, that Infants rightly baptized with Water, are baptized with the third Baptism, that of the Spirit, since they have the baptismal Grace. He is very plain, in declaring it unlawful for the Faithful, *baptismum fluminis omnino relinquere*, wholly to omit Water-baptism, on a Supposition of being baptized with the Spirit; and positive, That it matters not whether they who are so baptized are dipped or plunged once or thrice, or have Water poured on their Heads, *sed faciendum est secundum consuetudinem loci quem quis incolit*, but that we are to do according to the Usage of the Place where we live. In an *English* Tract of his, of the Seven Sacraments, he observed, That, in *Time of Nede*, a Woman may christen a Child with full Will to christen it, and with these Words perfittly said, *N. I christen the*, In the Name of the Fadir, of the Sonne, and of the Holy Ghost: So be it: — That God that giveth them Grace to beleve in Him, he christneth ther Soules, that is to sey, waschith their Soules fro the Uncleaness of all manner of Sinnes; and that therefore ben Children, and sumtimes Men and Wymmen, christned

christened in Water. In his *Tri-* Lib. IV.
logue, he likewise puts the Case
 of an Infant dying *unbaptized*, after it had
 been brought to the Church, that it might be
 baptized *according to the Rule of Christ*, and
 there being no Water, or other Requisites;
 “but he dared not, he said, to determine on ei-
 “ther Side.” Let any one now judge, whether
 this learned Man was an *Anabaptist*, or wit-
 nessed against *Infants Baptism* in his Time.

It is added, That Dr. *Wiclif* is charged with
 several of those which are called *Anabap-
 tistical Errors*; such as, the *refusing to take
 an Oath*; and also, that *Dominion is founded
 in Grace*.

As to the *first* of these, the Accusation
 seems grounded on Dr. *Wiclif*'s blaming Lords
 and Prelates “for swearing custo-
 “marily, needlessly, and oft un- *Wiclif's Life,*
 “advisedly and false, by the &c. p. 131.
 “Members of God, by *Christ*, and by *Saints*,
 “as by our Lady of *Walsingham*, St. *John*
 “Baptist, St. *Edward*, St. *Thomas of Can-*
 “terbury, and such otheir Seintis; and charg-
 “ing more this Oath, than those they swore
 “by the Holy Trinity.” He said, “To
 “swear by any Creature, is to do Idolatries,
 “and agens God's Commandment; but, That
 “though it were lawful to swear by Saints,
 “this is Idolatrie to charge more an Oath
 “made by such Saints, than by God Al-
 “mighty, or by the Holy Trinity, and to
 “honour more these Saints than God.” But
 he

37 Articles,
MS. N^o. 14.

he owned, "That God granteth
" to swear by his own Name,
" or by Himself; or, That it is
" lawful to swear by God Almighty in a
" nedeful Cause, with thre Circumstances,
" in Truth, Doom, and Rightfulness."

As to the Charge of Dr. *Wiclif*'s founding
Dominion on Grace; the same Defence
which the learned *Grotius* makes
for St. *Austin*, one of the Au-
thors of the *Latin* Church, and
from whom Dr. *Wiclif* took what

Rivet. Apol.
Discuss. P.
247.

he said on this Head, will serve for Dr. *Wic-
lif*: "*Austin*, in saying, That *all Things* are
" *the Godly's*, plainly refers to that Time,
" when the Inheritance will be eternal; in
" the mean time, we must live by human Laws,
" which, he says, is in the Power of Kings:
" This *Law* and this *Power* whoever vio-
" lates, have not *Austin* for their Patron."

But it is urged, to prove Dr. *Wiclif* truly
charged with holding *Anabaptistical Errors*,
&c. That the *Papists* were the *best* capable of
giving an Account of Persons who lived in
those Times. But if *they* were the *best* ca-
pable, it is certain, they have not represented
Dr. *Wiclif* aright: Thus, in his Life-time,
they accused him of that *Ana-
baptistical* Tenet, That the Effi-
cacy of the Sacraments depend-
ed on the Worthiness of the Ministers;
and of another, which he called, *A silly
prating of the Friers*, that *the People might*
cor-

Life, &c.
p. 96.

correct delinquent Lords; which, he observed, was a Slander and false Leasing put upon him, to make Lords to hate him: So he was accused of that mad Saying, That God *must obey the Devil*. It is further observed, with a great deal of Wisdom, 'That although, when *Wiclif* wrote his *Dialogue*, he held the baptizing of Infants, yet it does not follow that he might not afterwards be of another Mind, and write against it in some of those 200 Books of his that were burnt, of which, as Mr. *Fuller* says, not a *Tittle* is left.' But it is absolutely false, that not a *Tittle* is left of 200 Books of Dr. *Wiclif*'s. The learned Mr. *Wharton*, who was well acquainted with our *English* Libraries, tells us, "That we have as many of the Works of *Wiclif* yet extant, as, if printed together, would make four or five Volumes in *Folio*." In the Account given of his Writings, in his *Life*, printed 1723, are the Titles of no fewer than 255, which are yet preserved in MSS. in the *King's*, *Cotton's*, and other Libraries.

But still it is urged, 'That whether he denied *Infant Baptism* or not, it is certain, he was the first Reformer, of any Note, that spread those Tenets among the *English*, which tend to overthrow the Practice of baptizing Infants: And that, if he did not pursue the Consequence of his own Doctrine so far, yet many of his Followers did, and were made *Baptists* by it.' But neither is it true, that he spread any Tenets which
tend

xxii *Some ACCOUNT of*

tend to overthrow Infant Baptism, nor that any of his Followers were *Anabaptists*. He no-where taught, That *no Rule or Ceremony ought to be received in the Church, which is not plainly confirmed by the Word of God*. He never affirmed, That *they are Fools and Presumptuous, who affirm such Infants not to be saved, who die without Baptism*; but

that they are so, who, by their
Trialo. Lib. own Authority or Knowledge,
IV. c. 12. determine *any thing* about that

Matter: *Nec audeo alteram partem diffinire, — ut mutus subiticeo, confitens humiliter ignorantiam meam.*

It is no more true, That he denied that *all Sins are abolished in Baptism*. He owned *Original Sin*; and said, That by Baptism, we are made Partakers of Baptismal Grace. In his *Dialogue*, he expressly says, That *who-so-ever is rightly or duly baptized,*

Id Lib. IV. *Baptism blots out whatever Sin*
c. 11. *it finds in the Person baptized.*

He does indeed affirm, That if the Baptism of the Spirit, which he calls the insensible Baptism, be wanting; however, there be the Baptism of the Church, and the Baptism of Blood: *Baptismus non prodest animæ ad salutem*; Baptism does not profit to the Salvation of the Soul: But then he immediately adds, as I have observed before, That he thought, without any Doubting, that Infants *rightly baptized with Water, are baptized with the third Baptism, or that of the Spirit.*

There

There is no Proof, that I can find, that any of Dr. *Wiclif's* Followers were *Anabaptists*, or denied the Baptism of Infants. He died, we have seen, in 1384; and it appears by the following HISTORY, that none of the *English* Nation were known to be of this Opinion 'till about 1600, above 200 Years after.

The Writer who indulges himself in this uncommon Freedom, has thought fit to reflect on Mr. *Fox*, as *concealing* some of Dr. *Wiclif's* Opinions, for *some Design not known*, and particularly mentions his leaving out *one* of those condemned 1382, at the Court held by the Archbishop's Authority at the *Preaching Friars* in *London*, and *three* of the *fourty five* condemned in the Council of *Constance*. Now, the *one* Article omitted by Mr. *Fox*, is the *seventh* of those condemned 1382, *It. That God ought to obey the Devil*; which, I suppose, the good Man thought too blasphemous to transcribe and print.

As to the other *three*, which are here said to be omitted of the *fourty five* condemned at *Constance*, the Matter of Fact is, that *seven and twenty* are omitted. And so far is the *Design* of doing this *not known*, that Mr. *Fox* tells his Readers (*p. 108. f*) what it was, in the following Words: "Besides the 24 Articles

"ticles

‡ *Actes and Monuments of these latter and perillous Days, touching Matters of the Church; wherein are comprehended and described the great Persecutions, and horrible Troubles,*

xxiv Some ACCOUNT, &c.

“ ricles above mentioned, there were others also
“ gathered out of his Books, 43 in all, which
“ hys malicious Adversaries perversly collect-
“ ing, and maliciously expounding; did exhibite
“ up to the Councell of *Constance*: Whiche
“ to recite all, tho’ it be not here needful, yet
“ to recite *certain of them*, as they stand in
“ that Councell, it shall not be superfluous.”

The following Suggestion is therefore very false, and highly injurious to the Character and Memory of this *honest Historian*; viz. That
‘ he endeavoured to *conceal* many Things that
‘ would make against the Religion established
‘ in his Time, or that he thought would be
‘ a Disparagement to *his Martyrs*.’ It is still
so much the worse; because it has no Founda-
tion but an evil Surmise, and a fond Desire
to have *Anabaptism* of a more ancient Date
than it really is.

These are some of the Wounds which these
learned and valuable Men have received in the
House of their seeming Friends.

Troubles, that have been wrought and practised by the Romish Prelates, speciallye in this Realme of England and Scotland, from the Yeare of oure Lorde, A Thousande, unto the Time now present, &c. By John Fox.

Imprinted at London, by John Day, dwelling over *Aldersgate*,
beneth St. Martyn’s, Anno 1563, the 20 of March.



A
BRIEF HISTORY
OF THE

English Anabaptists, &c.

I N order to give a fair and impartial Account of the *English Anabaptists*, it will be necessary to take some Notice of their *First Rise and Beginning in Germany*.

This was about the Year 1521. in that Part of *Saxony* which is situated by the River *Sale*. Here arose some seditious Spirits, of whom one *Nicolas Stork* was the principal. This Man pretended to be utterly unlearned, and perhaps he was so ; but declared that God had revealed to him from Heaven that Knowledge which maketh wise unto

Salvation : He likewise stirred up many against the Ministers of Churches, making them believe that such Assemblies and Congregations

Camerarii
Vita Melan-
thonis, p. 45.
Ed. 1655.

2 A BRIEF HISTORY of

as were guided and served by stated Ministers and Pastors, were not the Churches of *Christ*; and that therefore they were bound to depart from them. They who became his Proselytes were to be admitted anew by Baptism into the true Communion, for which

Brandt Hist.
of the Reformation. Vol. I.
p. 61.

Reason they were called a *Anabaptists*. But this Sect did not stop here. There was no Place, they said, where any Good was done: The Wicked, who, without any Care of the common Good, studied only how to gratify their own Lusts and Desires, were they that pretended to domineer over the Godly; wherefore God had decreed to root *them* out, and to substitute another Race of Men endowed with Innocence, Righteousness, and Holiness. To begin such a Race, and to cause it to multiply, it was necessary to bring forth Children; and therefore nobody ought to marry a Wife, unless he knew that there should spring from her such Children as would prove good and godly, and predestinated for the Community of the Kingdom of Heaven. This could not be otherwise known, than by a Revelation from God; but, as they gave out, the Gift of Prophecy was in *their* Assemblies, whereby they foretold future Things, and disclosed hidden ones. It was likewise among *their* Laws or Rules, That none should

^a *Sleidan* intimates, that the Name they were fond of was that of Prophets. *Propheta, nam hoc sibi nomen usurpant*, Lib. x.

apply

apply themselves to Arts and Sciences, nor seek for Learning and Knowledge any-where, but in the Benignity of the Eternal God, where human Means were intirely unnecessary. For how could any one otherwise serve and honour God, unless he was thought worthy of the same Favour or Benefit which was granted to the Fathers and holy Men of ancient Times? Yea, that a like Commerce and Colloquy is most earnestly to be desired of God, and to be granted to those who are urgent for it. *Stork* would likewise tell his Friends, that he had seen in his Sleep the Angel *Gabriel* fly towards him; and when he stepp'd by him, besides other Things which he thought were not yet to be declared, to have spoken thus to him, *Thou shalt be placed in my Throne*; which *Stork* understood as a Promise made to him, of the Principality of a new Kingdom, which was soon to be set up. Upon this Account *He*, and the other Teachers of this Sect, were acceptable to a great many; as giving them Hopes of a Liberty of all Things, and a Prospect of a Kingdom. Among others who were Admirers of *Stork*, was one *Mark*, who had been a Scholar at the University of *Wittenberg*, but deserted his Studies either before or after he came into this Society. He boasted much of an excellent Talent being given to him of God, that he should excel in interpreting and explaining the Holy Scriptures. He once undertook to convince *Lu-*

Camerarii
Vita Melanc.

4 A BRIEF HISTORY of

ther of his being endued with the Spirit of God, by his telling him what he thought; which was, according to his vain Fancy, that he began to incline to believe his Doctrine true: To which *Luther* replied, *The Lord rebuke thee, Satan*. But what became of these Two Men, *Stork* and *Mark*, what further Attempts they made, and how they ended their Lives, *Camerarius* said he had never found. However he observed, that the Minds of the giddy and ignorant Multitude were perverted by their deceitful Speeches. *Erasmus* tells us, That in 1529. they were in great Numbers every-where; and in 1535, that he apprehended *France* was not altogether free from them, only *there* they were silent for Fear of Basting. He, however, gives this Character of them; That tho' they were a Sect which was more hateful to Princes than any of the other Sects, on Account of their Anarchical Principles, and their preaching up the Community of Goods; yet at that Time, 1529, they had never had any Church, nor attempted any Kingdom, nor defended themselves by Force, and were said to be of^b much sounder Morals than any of the other Sects,
or

^b It seems as if it was on this Account, his giving so favourable a Character of the *Anabaptists*, and their Morals, that *Erasmus* was obliquely charged by Cardinal *Bellarmino* with being of their Opinion. For this he refers to his Preface to his Paraphrase of St. *Matthew's* Gospel, where he says quite the contrary. But the Cardinal, it is observed, was provoked by *Erasmus's* declaring in this Preface

the English Anabaptists. 5

or were to be commended above *them* for the Innocency of their Lives. But he owned Four Years before this, that they whom they called *Anabaptists* muttered long before that an Anarchy, and held other monstrous Opinions ; as that Baptism is not necessary either for Adults or Infants : And, that they were guilty of another Sort of Madness, affecting to appear Prophets, whilst every body made a Jest of them for these Pretensions. In 1535, he gave the following Account of them ; That Matters then were not confined to verbal Disputes ; but that the *Anabaptists* raged with Sword and Blood ; possessed Cities by Plots, Deceits and Force ; drove Men against their Will to *their* Sect by Slaughter and Violence ; made new Kings and Queens, and framed new Laws after *their* Pleasure ; and, that all Lower *Germany* was ruined by them. Where these Things would end, he said, God knew, no Man could tell.

Of this Discipline and Faction of *Storke's*, was one *Thomas Muncer* ; who also had his Disciples, *Phifer, Melchior Ringgus*, and some others. This Man boasted of his Familiarities with God. His Doctrine was all Fire, and was directed chiefly against the Ministers of the Gospel, and next to them against the Magi-

Bullinger
adv. Anab.

face for the Laity and Unlearned reading the Holy Scriptures, and censuring those who represented it as a Crime to translate them into *French*, or *English*, or any of the Vulgar Tongues.

6 A BRIEF HISTORY of

stracy. He not only by Word of Mouth, but in Writings which he published, affirmed,
 1. That the Preachers who at that Time preached the Gospel, or who were of the Reformed, were not sent of God, and did not preach the *True Word* of God, but were Scribes, and preached only the *Dead Letter* of Scripture. 2. That *Scripture* and the *Outward Word* is not the *True Word* of God, but only the *Testimony of the True Word*: That this *True Word* is *internal* and *heavenly*, and proceeds *immediately* out of the Mouth of God, and ought to be taught *inwardly*, and not by *Scriptures* and *Sermons*. 3. That *Water-Baptism* was of no Use, and the *Baptism of Infants* not of God, and, that therefore they ought to be *rebaptized* with a *Spiritual* and *better Baptism*. Tho' at that Time, and the Beginning of *Anabaptism*, *Muncer* himself, as it was reported, did not *rebaptize*; being hindered by some Occasions, or rather by his Principles, and his Disciples began to *rebaptize* before him. He likewise taught, 4. That it was false that *Christ* has *d satisfied* for us. 5. That the Marriage and Conjugal

It plainly appears he was against all *Outward Baptism*.

^c See *R. Barclay's Apology*, &c. The *English* Anabaptists afterwards asserted, That that Worship is forbid which is not commanded; and, that in *Christ's* Commission about Baptism, they that are not *expressed* in it, are *excluded* from it. *Blackwood's Storm of Antichrist*, p. 50, 61.

^d Cf this Opinion seem *Mr. Smith* and his Followers to have been.

Bed

Bed of the Carnal and Unbelieving is not undefiled, but a true Bed of Harlots, and a Stew of the Devil. He likewise added, that God made known his Will by Dreams; and therefore magnified Dreams, and proposed them as inspired by the Holy Ghost. And hence *he* and *his* took the Name of heavenly Prophets, Spiritual, and Enthusiasts.

This Doctrine *Muncer* propagated in little Books which he published, and in Letters which he frequently sent into all Parts of *Germany*: And these Writings were greedily read by Men like himself, of a seditious Spirit; and approved, and with great Zeal dispersed by them. About the Year 1523, and the Year after, *Muncer* taught at *Alstet*, which is a Town of *Saxony*, on the Borders of *Turingia*. But when he not only inveighed against the Ministers of the Word, but also preached furiously and seditiously against the Magistracy, and complained, that Liberty was extinct, that the miserable common People were oppressed by Tyranny, and intolerable Burdens; that what they had and acquired went to the Princes, whilst they had nothing reserved for themselves but Labours, Want and Misery; and, that therefore it was high Time for them to think of this Matter; when he began to teach these Things, he was ejected from *Alstet*, and came to *Norimberg*, and into the upper Parts of *Germany*; and in that Journey came also to *Basil*, and from thence into *Klæga*, and there remained some Weeks

in the Village of *Griessa* ; yet in the mean Time, in the neighbouring Places, and the County of *Stuling*, he diligently carried on his seditious Design, and sowed in factious Minds his poisoned Seed of the Boors Sedition, which followed a little after. At the same Time also he dispersed among the Vulgar his Opinions of *Anabaptism*, and the Word of God before-mentioned. Moreover, when he had left these Countries, and dwelt at *Mulhuse* in *Turingia*, he sent Letters to certain Men, in whom he had Confidence, in which he incensed and provoked factious Men against their Princes. Also a few Days before that the Boors in those Countries took Arms, he sent a Messenger thither with Letters and Papers, in which was designed the Bigness and Circumference of the Shells, which the Mortars, made at *Mulhuse* for the Use of the Sedition, would carry ; and by this Mean he encouraged the factious Party, and confirmed them in their Purpose. By his Intrigues he likewise got the old Senate of grave Men at *Mulhuse* to be laid aside, and a new *Anabaptistical* and *Muncerian* one to be substituted in its room. On this followed a great many Riots : For *Muncer* taught a Community of Goods, and that no one was to have any Thing of his own. He likewise said, that it was revealed to him by God, that all Grandees and Princes were to be deposed ; that there was given to *him* the Sword of *Gideon* against all Tyrants, to assert true

true Liberty, and establish a new Kingdom of *Christ* in these Countries, &c.

Whilst these Things were transacted by them, the Boors throughout *Suevia* and *Francia*, and in many other Places, made an Insurrection the next Year, 1525.

against their Princes, and defeated 1525. Part of the Nobility, plundered their Forts and Castles, and burnt some of them. Then *Muncer* preached to the People with greater Vehemence, and did all he could to inflame and set them against their Princes, and a little after, with 300 Men, joined the Rebels, who had their Camp at *Francuse*. But when they were defeated by the Princes of *Saxony*, *Hesse*, *Brunswick*, and *Mansfeld*, and some of them fled into the City, *Muncer* fled thither with them; where being taken, and carried to the Princes, he was condemned to die, as he deserved. Before his Death, he publicly confessed, that he had acted ill, and owned his Error; in which notwithstanding his Disciples the *Anabaptists* firmly continued. This is the true and first Original of *Anabaptism*. *Stork*, *Mark*, and *Muncer*, factious, seditious Men, were the first Parents and Authors of it.

Erasmus indeed suspected, that many *Jews* and *Pagans* mingled themselves with those Tumults, of which I have given some Account; of whom some, he said, hated *Christ*, and others believed nothing of Him: He supposed that they designed some new Democracy;

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Democracy ; but that the whole Matter was managed by such crafty Counsels, that the Authors of them were not as yet sufficiently discovered. It is likewise intimated by *Brandt*, that there were many simple *Anabaptists*, who did not adhere to *Stork's* and *Muncer's* Party ; but who were yet involved by them in great Troubles, by joining too easily in Communion with them, on account of their professing the same Opinions about Baptism, &c. and foolishly thinking that they were stirred up by the Spirit of God.

Hist. of Reform. Vol. I.

Quidam non indocti.

At *Zurich* were certain Men of some Learning, but of a contentious Spirit, who read *Muncer's* Writings with great Application, and preferred them far before the Writings of *Luther*

* Alpha eorum fuit *Balthasar Hubmerus*, apostata iterum iterumq; factus : qui *Zuinglii* beneficio liberatus, gratiam ei retulit quam mundus solet ; tantis enim conviciis virum bene de se meritum onerare nebulo non dubitavit, ut Apologia satisfacere fratribus habuerit necesse. *Mel. Adami Vita Zuinglii*, p. 30.

Bullinger does not name them, but I have put down their Names from *Brandt*, *Conrad Grebel*, and *Felix Mans* : *M. Adams* names *Hubmer* as the Head of this Party at *Zurich*, who was put in Prison there. By others we are told, that this *Balthasar* began to oppose Infant-Baptism, 1527. and was detained in Prison at *Zurich* Six Months, and afterwards burnt at *Vienna* : That *Erasmus* called *Carolstadius* the Father of the *Anabaptists* ; and that *Melancthon* said, that the Baptism of Infants was first disapproved of in those Countries by him. Some of the *Anabaptists* fancied even *Zuinglius* himself to be of their Opinion ; and therefore One of them, in the Third Disputation at *Zurich*, adjured him

ther and *Zuinglius*. Nay, they told *Zuinglius*, the chief Pastor of *Zurich*, to his Face, that *Muncer* was a true Prophet, who had undertaken rightly to manage the Cause of the true Word of God, and the new Kingdom of *Christ*. These all conspired together, and had many clandestine Colloquies : The whole Reformation, as then settled, was displeasing to them, as too narrow and small, not spiritual, high, and perfect enough ; and some of them hoped they should have the Gift of Tongues, and quarrelled with *Zuinglius* on that Account, and studied to oppose him in every Thing, and represented him as slowly and coldly managing the Affairs of the Church, and of the Kingdom of *Christ* : They therefore proposed a Separation, which they grounded on the Apostle's Words, *Save yourselves from this untoward Generation*. But finding they could not get their Ends of *Zuinglius*, they resolved to promote their Separation another Way, and to constitute a particular and separate Church. They therefore began to condemn Infant-Baptism, and to exclaim against it, as not appointed by God,

him to tell the Truth, *Whether Infant-Baptism was of God, or not ? Gerhardi Loci Com. de Baptismo, p. 307. Col. 2.* But in the same Manner have some of the *English* Anabaptists treated our Ministers, reflecting on them as getting their Wealth by this Craft, and being slow in receiving convincible Truths, thro' slavish Fears of Poverty and Disgrace : Intimating that they are really of their Opinion, but that they dare not own it.

but

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but invented by Pope ^f *Nicolas*; and therefore iniquitous, and of the Devil. Since, therefore, the Baptism of Infants was not valid, and they therefore were not baptized; the Faithful ought forthwith to be baptized, that they might be a holy Church of God. On Account of this Opinion of theirs, *they* began to be called *Baptists* and *Anabaptists*, who before went by the Name of *Enthusiasts*.

In a little Time this Dissention grew so high, that the Magistrates, who were religious and honest Men, thought it proper for *them* to interpose, and therefore exhorted both Sides to a familiar and friendly Conference. But a contentious Spirit was so strong in the *Anabaptists*, that no familiar Conferences, no written Admonitions, could bend them, and divert them from their Purpose. However, a Publick Disputation before the Senate was appointed on *Jan. 17, 1525.* and a *Second* the 20th of *March* following: The Consequence of which was, That the Principals of the *Anabaptists* were gravely admonished to desist from their Purpose, and be quiet. But after that the *Anabaptists* found they

^f Here the Anabaptists do not agree among themselves, since in a Book of theirs, called *The Exhortation*, they name Pope *Eugenius* as the Confirmer or Establisher of the Baptism of Children; and others have said, that Pope *Innocent* decreed and confirmed the Baptism of Infants. But tho' there were several Popes of each of these Names, I don't find that any of the *Anabaptists* have distinguished them.

could

could do nothing by Disputation in these Conferences, tho' they were encouraged by some who wished the Oppression of the Gospel, and Increase of Popery, they began to assert their Cause very boldly, and openly and expressly declared, that they would bear Witness to it not only in Words, but with their own Blood. They began therefore to baptize boldly in the City, and elsewhere. From hence arose a greater Commotion than before: For some of them going out into the Country without the City, promoted their Cause *there* also. Some of them, having a Halter or Willow about their Middles, cried with *Jonah, Within a few Days is ZURICH to be drowned. Wo to ZURICH! Wo! Wo! Repent ye; the Axe is laid to the Root of the Tree.* In the mean Time they began to teach in their separate Churches a Community of Goods: They strenuously exclaimed against Pride, Rioting, and Drunkenness; against Blasphemies, and other Wickednesses. They led a spiritual Life to all outward Appearance; were grave, sighed much, and did not laugh: They were vehement in their Reproofs, talk'd with a lofty Air, that by these Means they might be admired by, and have some Authority with, well-meaning and devout People. They therefore thus spoke of them: Let others say what they will of the *Anabaptists*, I see nothing in them but Gravity; I hear nothing, but that we must not swear; must do no one any Injury; but all ought

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ought to live pious and holy Lives: Therefore I see nothing of Evil or Iniquity in them. So that by this Mean they deceived many in that Country, and, as it were, blinded them. Some of them inveighed against the Ministers of the Church, and the Magistracy, and that so impudently and seditiously, that they were put in Prison, and various Attempts made to teach them better. Some of them, therefore, on their promising to renounce their Error, were dismissed without any Punishment; and others, who would not bear to be instructed, but obstinately persisted in their Design, were detained and kept in Custody, that they might not be the Authors of a yet greater Sedition, and more Tumults: And these afterwards were some of them fined, and others banished. On this the *Anabaptists* and their Friends, both in the City and Country, made loud Complaints, That all Things were done by Force; that Truth was oppressed; and godly and innocent Men, who attempted nothing but what is contained in the Word of God, were not heard, nor suffered to speak: That all *they* desired was to be dealt with according to Law and Right, and be permitted to have the Liberty of Speech. They likewise grievously accused *Zuinglius*, that he would suffer no body to speak, and attempted to oppress the Truth in the Mouths of his Adversaries, and, as it were, in their Throats: And that by this Manner of Proceeding he defended his Cause; not by

by the Word of God, but by Clamours, and the Authority of the Magistrates.

By these vehement Complaints of the *Anabaptists*, and the earnest Intreaties of *Zuinglius*, and the other Ministers, who petitioned for a publick and free Disputation, the Senate of *Zurich* was prevailed on to publish or proclaim a publick and free Disputation in this Form : It is our Will and Decree, That all they, whosoever they be, that will maintain, prove and defend, out of the Holy Scriptures, that *Infant-Baptism* is an Appointment of the Devil's, but that *Anabaptism* is just ; and that therefore they judge that *they* have done well and rightly, who are *rebaptized* ; and all they who do not think it wrong, but are of Opinion that Infants are to be baptized ; that all these together, or every one separately, come on the *Monday* after *All Saints* Day to a Publick Disputation ; where they shall every one be sufficiently heard, and that which is just and equitable shall be determined.

The Questions to be disputed were these :
 1. Whether the Children of Christians are less the Children of God than their Parents now, than they were in Old Testament Times ? Because, if they are not, who shall deny them the Baptism of Water ? 2. Whether *Circumcision* among the Ancients was not, as to the Sign, the same that *Baptism* is to us ; so that, if Infants were circumcised, they are also to be baptized ? 3. Whether *Anabaptism* has any
 Evidence,

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Evidence, Example, or Proof, from the Word of God? Since, if it has not, they who rebaptize, do crucify *Christ*, either out of Obstinacy, or a wilful Desire of Innovation.

On *November 6, 1525.* the Day appointed by the Senate for this Publick Disputation, a great Number of Ministers and other learned Men met at *Zurich*: The *Anabaptists* likewise, with the Principals of their Sect, who came every-where out of the neighbouring Countries, as *St. Gall*, and others. There were likewise present Deputies, who were especially summoned out of the Country belonging to *Zurich*; because *Anabaptism* was increased among them, and many had complained, that the *Anabaptists* were not heard; that so *they* being present, might themselves hear how they were used, and be able to relate and evidence the same at home to their Churches.

The Disputation began in the Senate-house at *Zurich*, the whole Senate being present, and the Doors set wide open. But no sooner had the *Anabaptists* begun to dispute, but another Faction of them broke in upon them, some of whom cried with a loud Voice, *Sion, Sion! rejoice, Jerusalem.* On which a great Tumult being raised, it was thought proper to change the Place of Disputation, and remove to the great Church. Here the Disputation continued Three whole Days. After it was ended, the People expressed themselves very well satisfied. Only the *Anabaptists* persevered

vered in their Purpose ; wherefore they were called before the Senate, and gravely admonished, that since they had been sufficiently taught, and strongly convicted publickly in the Church, before all the People, they ought to give Glory to God, and desist from their Purpose, which had no manner of Foundation. But when no Impression could be made on them, they were led away to Prison, and there kept for a little while, when they were dismissed with Hopes of Amendment, and being threatened with severe Punishment, if they yet persisted to disturb the Publick, and be the Authors of Factions. But all this signified nothing. Neither Threats, nor Imprisonment, nor Fines, availed any thing to repress the Stubbornness of these People, and persuade them to live quietly : They still continued to make seditious Discourses to the People, to seduce others, and rebaptize. They shewed no Regard to the Mercy which the Senate treated them with, nor to their own Promises and Oaths, and the Security which they had given ; but when they acted directly contrary with the utmost Boldness, they styled their Conduct Constancy in the Faith. On this the Senate was provoked to prohibit *Anabaptism* on Pain of Death ; and accordingly some were capitally punished ; among whom, it's said, was *Felix Mans* before-mentioned, who was drowned at *Zurich* 1526, upon the Sentence pronounced by *Zuinglius*, in these

Brandt, &c.
P. 57.

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Four Words & *Qui iterum mergit, mergatur*. This Proceeding appeared very strange, and occasioned the following Reflections ; That the *Zuinglians* were scarce got out of the Reach of Persecution themselves, and saw those Fires in which their Fellow-Believers were burnt, still daily smoaking ; that most of them condemned the putting Hereticks to Death, where it came home to themselves, and yet practised it where *they* were uppermost ; thus doing to others what they would not have done to *them*. *Erasmus*

Epist. Lib.

xxxi. 59.

1530.

made much the same Reflection : That they who are so very urgent that Hereticks should not be put to Death, did yet capitally punish the *Anabaptists*, who were condemned for much fewer Articles, and were said to have among them a great many, who had been converted from a very wicked Life, to one as much amended ; and who, however they doated in their Opinions, had never possessed themselves

& I have mentioned this Story, that I might not be accused of making Concealments ; but I have no Authority for it but *Brandt*, who quotes for it an anonymous Book, entituled, *The Beginning of Schism*, &c. Neither *Bullinger*, who lived at *Zurich* at this Time, nor *Sleidan*, say one Word of it : No more does *Melchior Adams*, who wrote his Life. It seems to me an improbable Story, and very unlike *Zuinglius's* Character, thus to jest and sport with a Man's Life. *Adams* tells us, That he was

Vita Zuinglii,

p. 37.

called a *Thief*, an *Heretick*, and an *Adulterer*, to cast a Slur on his Doctrine, and openly traduced in the rudest and most clamorous Manner ; but says not a Word of his being reproached as a *Persecutor* and *Murderer*.

of

of any Churches or Cities, nor fortified themselves by any Leagues against the Force of Princes, nor cast any one out of their Inheritance or Estates. But they did not deserve this Character long; and if *Melchior Adams* is to be believed, they did not deserve it now.

Tandem carcere, proscriptionibus, morte, contra perjuros, inobedientes, seditiosos, non jam Cata-

Vita Zuin-
glii, p. 30.

baptistas, Senatus agere coactus, ut malum intestinum averruncaret: At length, says he, the Senate was forced to proceed against them, by Imprisoning, Banishing, and Death itself; as perjured, disobedient, and seditious People, not as Anabaptists, that they might root out the intestine Mischief.

At the same time were the *Anabaptists* as troublesome to other Churches and Cities, as they were to the Church and City of *Zurich*. In the Year 1525 they began to raise Tumults and Factions at *Basil*, which provoked the Magistrates to commit many of their Number to Prison in the City and Country, and to punish them equitably according to their Deserts. In the Year 1527 some of them were brought publickly to dispute with *Oecolampadius*, and the other Ministers, concerning *Infant-Baptism, Anabaptism, Magistracy, Swearing*, and the other Anabaptistical Opinions; and were quite confuted. The same Year *John Denkius*, and *Lewis Hetzer*, Two Rabbins and Principals of the *Anabaptists*, perverted to Anabaptism, *James Kautzius*,

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alias *Night-Owl*, Minister of the Church of *Wormes*. In 1528 a famous Disputation was had at *Berne*, but to little Purpose ; since the *Anabaptists* continued immoveable. The next Year, 1529, another Disputation was had at *Basil*, with *Nine* Anabaptists, but with no better Effect, since no Satisfaction was given by it to those contentious and positive Men. In 1531 was another Disputation had at *Berne*, with a certain principal *Anabaptist*, named *Pistormajor*, who was convinced, and forsook Anabaptism. This Disputation was published. The following Year, 1531, the Senate of *Berne* appointed a *Third* Disputation at a Town of their Province called *Zosinga* in *Argovia*. This Disputation lasted *Nine* Days, and it was debated between the Ministers of the Church of *Berne* and the Anabaptists, Of the Judge of this Disputation : Of the Mission of the Anabaptists, whether it be divine ? Of the Church : Of Excommunication : Of Magistracy : Of Swearing : Of Preachers : and Of Baptism. The Disputation itself was put into Writing, signed by sworn Notaries, and published. By this Account of the first Rise, Progress, and Increase of Anabaptism ; the Opposition made to it by the Magistrates, and Ministers of the Churches ; the frequent Refutation and Conviction of the *Anabaptists*, and that before the Magistrates, and whole Church ; the Principals of them refusing to own themselves overcome, but rejecting and despising the Costs and

and Pains, the Mercy, and Admonitions, and Pardon of the pious Magistrates and Ministers, it may appear to any equitable and impartial Judges, how unworthy of, and dishonourable to, any Christian Man, this Opinion is. But on the contrary, many honest Men avoided *Anabaptism* as so much Poison : Some also deserted the *Anabaptists*, and behaved themselves honestly ; but *others* who left them, behaved themselves so loosely and dissolutely, as to evidence indeed, that their Behaviour, whilst they continued in *Anabaptism*, was mere Hypocrisy.

The *Anabaptists* having thus separated themselves from both the Popish and Evangelical Churches, and all others, that they might live in the new Order of *Anabaptists*, to which they gave the Name of a true and Christian Church acceptable unto God, received the Principals of their Sect into their Church by rebaptizing them to Repentance and Amendment of Life. These afterwards, as has been intimated before, led a holy Life as to Appearance ; they inveighed sharply against Covetousness, Pride, Oaths, obscene Discourse, and immodest Behaviour of Men, Drinking-bouts and Gluttony, and frequently talk'd of the Death of the Old Man. But afterwards, when the Spirit, as themselves reported, was augmented to them, many Things were altered and innovated by the Brethren, which foolish Men every-where received as Articles sent down from Heaven. On the contrary

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yet, others rose up, who disparaged these Things, *their* Spirit revealing them; and *they* produced some Things which displeased the rest, and were rejected by them. So that, after they were divided among themselves into various and very ^h different Parties, they began mutually to excommunicate and damn one another. Yet of all the *Anabaptists* a certain People were collected, which we may call *General* or common *Anabaptists*; since, for the most part, they yet retain the common Doctrine which heretofore was common to the *Anabaptists*. The Opinions and Institutes of these are contained under the following Heads.

1. They think themselves to be the only, true Church of *Christ*, and acceptable unto God; and teach, that they who by *Anabaptism* are received into *their* Church, ought not to have any Communion with the *Evangelical* and our Christian Churches, or with any other whatsoever; for that our Churches are not true Churches, no more than the Churches of the Papists, or others. This they attempted to prove by this Reason; That in *their* Churches is a conspicuous and manifest Amendment of Life; whereas, in those which are called *Evangelical*, some Things are preached out of the Gospel, but no body is amended, and all the People are

^a The *Anabaptists* consist, at present, of such a Number of Sects, that scarce any body can reckon the Number of them. *Brandt, Hist. Vol. 1. p. 336.*

impenitent, and guilty of Sins and Wickednesses : But it was not lawful to have any Communion with so impure a People.

2. Next, they said ; That these Things were not only wanting in the *People*, but there were other Things to be desired in the *Ministers* of the Churches, both in their *Persons* and *Ministry*. As to their *Persons*, they said, They were not lawfully and ordinarily called to the Ministry, because they were not endued with those Qualifications which *Paul* required in a Minister, *1 Tim. iii.* they did not do themselves those Things which they taught others ; they had Stipends, and did not labour, and were therefore Ministers of the Belly.

3. In their *Ministry*, they said, many Things were to be desired both in their *Doctrine*, and the *Administration of the Sacraments* : That their *Doctrine* was confined to the Sermon of one Preacher ; whereas *Paul* commanded, That if any thing was revealed to any one who sat by, the former should hold his Peace, and the other should be permitted to preach : That Preachers did not keep to the Words of Scripture, and insist *only* on them, but interpreted them ; whereas the Scripture was not to be expounded by every one's peculiar Interpretation : That the Sermons of Ministers were trifling ; since they taught, That *Christ* has satisfied for Sins ; and that Men are justified before God by Faith, not by Works ; whereas in this wicked World

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good Works are more to be urged and required : That moreover they taught, It is impossible for Man to keep the Law, when yet the Scriptures every-where require Men to observe it : That Charity, which requires a Community of all Goods, was not rightly taught by the Preachers, since they taught, That a Christian Man might have something of his own, and be rich ; whereas Charity has rather all Things in common with the Brethren : That, besides, the Preachers mingled together the Old and New Testament ; and yet the Old was abrogated, and of no Validity among Christians ; and they who were under the Old Testament have nothing to do with those who are under the New : That what Preachers teach, That our Souls directly go into Heaven after the Death of their Bodies, is an uncertain Thing, since they sleep to the very last Day : That they attribute many Things to the Magistracy, of which yet there is no Use among Christians, who know no more, than that they are to suffer.

4. That a Christian Man may not execute the Office of a Magistrate.

5. That the Magistracy ought not to take Care of the Causes of Religion, or of Faith.

6. That Christians are not to resist those who offer Violence to them ; and that therefore there is no need of Judicatories, nor have Christians any Occasion to make use of them.

7. That

7. That Christians are not to kill, nor to punish with either the Prison or the Sword, but only with Excommunication.

8. That no one is to be compelled to the Faith by Force and Authority, nor to be put to Death for it.

9. That Christians are not to defend themselves, and therefore not to wage War, nor in that Matter to obey the Magistracy.

10. That the Conversation of Christians should be, Yea, yea ; No, no : That they should never swear, and therefore should swear no Oath, because it is a Sin so to do.

11. Further, they said ; That this also was to be desired in the Ministry of Preachers, as to the Administration of the Sacraments, that they baptize Infants ; for that the Baptism of Infants arose from the Pope and the Devil.

12. That *Anabaptism* is the true Baptism of Christians, as being what is given to those who confess in order to Repentance, to those who are taught and endued with the Use of Reason.

13. That Preachers use no Separation, or make no Distinction, and do not drive Sinners away from the Lord's Supper, and have no Excommunication.

It has been observed before, That the *Anabaptists* were divided into very different and several Parties : These, it is observed, were so many and numerous, that some have thought it impossible to give an orderly Account

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count of all their Differences, contrary Opinions, and pernicious and horrible Sects; however, these following are remembered :

I. Those who named themselves *Apostolical* ; to wit, from Bullinger. the Apostles and the Apostolick Church, to which they desired to render themselves conformable : These regarded only the naked Letter of Scripture ; therefore they wandered through Countries without a Staff, Shoes, Purse or Money, and magnified their heavenly Calling to the Ministry. And because the Lord said, That which ye have heard in the Ear, proclaim ye on the House-tops ; therefore they would climb up thither, and preached thence. They washed one another's Feet ; and said, they ought to become as little Children, and therefore behaved themselves childishly. Because it was said by the Lord, That he who forsook not his House, and all that he had, could not be his Disciple ; they deserted their Wives, Children, Houses, Trades, and Business, and wandered through Countries, and lived upon the Brethren, and impoverished them, 'till they excommunicated them as grievous and troublesome Drones. In their Teaching, they pressed this, That no one could be a Christian and be rich ; That no one ought to have any Property, but that all Goods and Riches ought to be in common. But they were not all of the same Opinion as to this Community of Goods ; for some of them went bare-footed, and were
new

new *Franciscans* or Begging Friers, who thought it a Sin even to ⁱ touch Money, or have any thing of their own. Others did not count this among Sins; but only thought, that he who had any thing of his own, should not keep it to himself alone, but should impart it also to others, and not suffer any of the Brethren to want, so far as his Riches would go. In some Places, as in ^k *Moravia*, it was reported, that they had a Steward, and a Common Purse: But they did not long continue to agree; but were all ready easily to deliver one another to Satan, and excommunicate them.

2. There were, besides, other *Anabaptists*, who would have nothing common, or like to the World; because it is written, *Be not conformed to this World..* These held many of the common Opinions of the *Anabaptists*, but had these particular ones besides: As if they had been a new Order of Monks, they made Rules for their ^l Habit, of what *Matter* and *Form* their Cloaths should be

ⁱ The Begging Friers found out a Way to evade this; since, tho' they would not touch Money with their naked Fingers, they would handle it with Gloves, or tell it with a Stick.

^k Some of the Descendents of these People are now in the new Plantation of *Georgia*: They are said to be a frugal, industrious Pnople, who keep a common Table, and hold a Community of Goods, and the Unlawfulness of going to War, or even of their defending themselves.

^l In this, as in other Things, do the *English Quakers* imitate them.

made;

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made ; as also how long, how great and wide they ought to be : In the mean time they condemned all costly Habit and Ornament, and called those Ethnicks, or Heathens, who used worldly Things of this Sort. They also prescribed Rules for Eating, Drinking, Sleep and Rest, Standing and Going. If they saw any one laugh, and be joyful and merry, they bawld out that evangelical Saying, *Wo be to you that laugh, for by-and-by ye shall weep and lament.* They fetch'd deep Sighs, and were sad, and very religious ; They avoided and abhorred merry Meetings and Feasts, Singing, and all Use of Musick ; Besides, they condemned Leagues, and the Wearing and Use of Arms.

3. A third Sect of *Anabaptists* had or contained holy Brethren, pure, and free from Sin ; with whom also the general *Anabaptists* did in some measure agree. The Doctrine of these was as follows : Since it was plainly written by *John*, *Whoever abideth in him, doth not sin : Who committeth Sin, is of the Devil :* And *Paul* adds, That Christ has prepared for himself a Church *without Spot and Wrinkle, holy and irreprovable ;* and they are Members of this Church who abide in *Christ* ; they must be pure, and without Sin : Therefore there were some of this Sect who omitted this Part of the Lord's Prayer, *Forgive us our Debts, as we forgive our Debtors ;* and left off praying, as pure, and having no further Occasion for Pardon and

and Remission of Sins. On the same Account, they thought the Prayers of other faithful People unnecessary, and of no Use to them : These also did not acknowledge Original Sin ; but thought that Infants were pure, without Sin, and therefore did not need Baptism.

4. There were the *Silent* Brethren : These firmly believed, that there was no further need of any Sermons ; for that the Door was shut, and *now* were those evil Times, of which *Paul* made mention, in which we were to be silent : That, besides, the World was unworthy to hear the holy Word of God, and the true Gospel of *Christ* ; these, if they were asked concerning any thing, and even about Religion, would be silent, and give no Answer.

5. There were another Party of *Anabaptists*, who did almost nothing else but Pray ; for they supposed, that on Account of this their Work, and the very Act of Praying, they became acceptable unto God : They thought likewise, that they could, by their Prayers, avert all Evils ; and therefore taught, that they were to be resisted by Prayers. They took away also all Means, that so *the Left unto* God might consist in Him ; and prattled many Things about it, that *the Left unto* God ought to stand or continue : so that, at length, even they themselves did not understand what they said, and whither it tended, or *what* it was for one *left to* God to stand.

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6. A Sixth Sect of *Anabaptists* was of those who were named *Enthusiasts* and *Ecstatics*, of which there was a great Number at the Beginning of Anabaptism. These gloried much of the Spirit, which was so powerful in them, that they were snatch'd without themselves, and saw certain singular and divine Visions and Mysteries. When the Spirit began to move in them, their Countenances changed, they had horrible Gestures, and fell upon the Ground, as if they had the Falling-Sickness, and would lie there a long Time stretched forth like dead People: Some-

So the *Eng-
lish Quakers*
1655, and
since.

times their whole Body would tremble frightfully, and at others would grow stiff and like Stocks. When they awaked out of their Ecstasy and Dreams, they would relate wonderful Visions which the Spirit had laid open to them, and themselves had seen in another World. For they had been taught, That *Anabaptism* was a holy Thing, that it had God for its Author; but that *Infant-Baptism* was profane or impious, and from the Devil. Some of them saw *Zuinglius* in Hell; others heard, that all who opposed
Anabaptism

Philippus Melancthon tum quoque fovebat apud se *Marcum*, quamvis perspicuè cognovisset inania esse omnia quæ afferret, et dissentanea inter se, et pleraque nugatoria, nonnulla etiam ejusmodi, ut non esse sanà neque integrâ eum mente deprehenderetur. Ex quibus unum hoc duxi exponendum. Quodam tempore, scribente nescio quid *Philippo*, *Marcus*, qui fortè adversus illum assedisset, in silentio

Anabaptism were rejected and cast away by God. This was the Voice of all of them ; *It is the Will of the Father ; the Father has commanded or said.* All, or however the greater Part of them, saw the Day of the Lord at hand. Nay, some of them were so rash as to fix the Time and very Day, in which the Lord was to come ; and like ⁿ mad Men ran about the Streets, crying, *The Day of the Lord ; the Day of the Lord ; we declare to you the Day of the Lord, &c.*

7. There

lento et cogitationibus sensim ibi consopiri, et demittere caput in mensulam, ad quam sedebant, et obdormiscere. Post non multum temporis expectatus, erigere se, et intueri *Philippum*, et interrogare subito, Quænam esset existimatio ejus de *Johanne Chrysostomo* ? Cumque *Philippus* commodè respondisset, se sentire de illo præclare, quamvis verborum ipsius interdum non probaret : Tum *Marcus*, Modo, inquit, *vidi illum specie tristi in Purgatorio.* Ad hæc *Philippus* primum ridere, mox discedere, deplorans perturbationem tantam in illo, qui Purgatorii faceret mentionem eam, quam ipsorum aliæ disputationes mirificè refellerent. *Camerarii Vita Melancthi.* p. 49. Ed. 1655.

ⁿ Anno Domini 1535. tertio Id. Februar. *Amsterdami*, in vico *Salinario*, in ædibus *Joannis Siberti* pannicidæ, qui tunc procul domo aberat, septem viri et quinque fœminæ, Anabaptistæ, convenerunt. Inter hos unus, cui *Theodorico Sartori* nomen erat, afflatus, in terram se aliquandiu coram cæteris fratribus et sororibus porrexit ; qui tandem evigilans, precatione factâ magnâ gravitate, Deum, inquit, se in suâ majestate vidisse, aliaque in cœlo et apud inferos lustrâsse omnia, adesse magnum extremi judicii diem, &c. Vestes deinde omnes exuit, ita ut ne interula quidem reliqua esset ad tegendas verendas corporis partes. Mandat sub hæc cæteris fratribus et sororibus, ut suo exemplo se totos exuant : Universum enim id, quod è terrâ factum natumque sit, filios Dei exuere et deponere oportere : Præterea, cum veritas nuda sit, nihil circa se patiatur, oportere ipsos

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7. There were the *Libertine Anabaptists*, whom the other Anabaptists call the *gross* and *impure* Brethren, and are wont to excommunicate. Of these was no small Number from the Beginning of *Anabaptism*, especially in the *Upper Germany*. These understood *Christian Liberty* in a carnal Sense. For, because they were by *Christ* set free, they would be set at Liberty, and be free from all Laws. They therefore were of Opinion, that by Right they ought not to pay any annual Rents, nor Tithes, nor to perform any Services. Others of them were a little more moderate, and taught, That altho' these Things were not due by Right, yet they were to be paid to Heathens, that they might not complain, and blaspheme the Doctrine; but that Servitude ought by no means to be among Christians. Some of these Free Brethren persuaded light

ipſos quoque, ut veraces, penitus nudos eſſe. His factis, cum omnes, nullâ verecundiâ ducti, nudi aſtarent, omnibus imperat *Theodoricus*, ut ſe imitarentur. Mox igitur nudus in publicum è domo egreſſus, horribiliter clamabat, *Væ ! Væ ! Væ ! Divina Vindiſſa ! Divina Vindiſſa ! &c.* Hunc deinde cæteri viri ac fœminæ nudæ ſequebantur, et quaſi furioſi currebant, et horribiliter clamabant, ut nunquam horrendior clamor auditus fuerit. Quamobrem cives ad arma concurrunt, quippe qui ignorarent urbsne ab hoſtibus capta eſſet, aut quid tandem ſibi hic tumultus vellent. Capti demum ſunt nudi illi et impudentes homines. Cum capti eſſent, veſtitum oblatum rejecerunt, dictitantes veritatem nudam eſſe oportere. Quæſtione habitû, quinto Calendas *Martii* ſeptem viri percutiuntur; horum primus clamabat, *Laudate ſemper Dominum*; alter, *Vindica ſanguinem tuorum, Domine*; tertius, *Aperite oculos*; quartus, *Væ, Væ, &c.* Poſtea etiam mulieres ſupplicio affectæ ſunt. *Lamberti Hortenſii Liber Tumultuum Anabaptiſtarum.*

Women,

Women, that they could not be saved, if they did not prostitute their Chastity ; for they abused the Word of the Lord, and that not without Blasphemy : Unless any one deserts and despises whatsoever is dear to him, he cannot be saved : Also, that for *Christ's* Name's sake, all Ignominy and Reproach is to be borne. Besides, since *Christ* has said, that Harlots and Publicans were to go before those who valued themselves on their Righteousness, into the Kingdom of Heaven, Women ought to become Whores, and prostitute their Chastity ; because then they will be greater in the Kingdom of Heaven, than virtuous and honest Matrons. Others managed this Cause a little more subtly ; for, as they taught a Community of Goods, so they taught a Community of Wives : They also added, that after they were rebaptized, they were also regenerate, and could not sin ; that the Flesh only could sin : And under this false and feigned Pretence, and empty Figment, they perpetrated many Wickednesses and Lusts ; and yet, moreover, they had the daring Confidence to say, That this was the Will of the Father. By this Mean were invented, among the filthy Knaves, *spiritual Marriages* ; for they persuaded the Women, that they grievously sinned, if they lay with their Husbands who were yet Gentiles, and had not been rebaptized ; but that it was no Sin for them to lie with the *Anabaptists*, because between them there was a spiritual Marriage, &c.

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8. There

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8. There was, besides, another Sort of these *Libertine* or *Free Anabaptists*, who, though they were not so gross as the former, yet in the whole Cause of Religion were fickle and inconstant ; and therefore the greater Part of their Doctrine was rejected and anathematized by the other *Anabaptists* : They determined, that *Infant Baptism*, *Magistracy*, *Swearing*, were Things free and *indifferent*, which the Faithful might use or not, at their Pleasure : They suffered the Preaching of the Word to cease and be extinct ; for they made nothing of outward Preaching, and religious Assemblies for divine Worship ; saying it was written, *All must be taught of God* ; and therefore there was no Occasion for any one else to teach. In the same manner they judged the Sacraments to be needless to the Faithful, and of small Use ; for since the ^P Faithful had the Spirit, and the Things signified by the outward Signs, the outward Signs could not confer any more on them, since they have them already, and do not therefore want the Sacraments. They determined also, That it was free to confess the Faith, or not, according as the Times were : For if they were threaten'd with grievous Perils, the Faithful might dissemble or conceal it ; since it was sufficient before God, if any one retained the Truth in his Heart,

* This seems to be now revived, as if all or any Religion was alike and *indifferent*.

P So the *English* Quakers.

tho' he outwardly before Men professed the contrary : That Men ought not to expose themselves to Torments and to Death for the sake of Religion, since no Accession was made to God by our Death ; nor does he will or desire our Death, that we should desert our Wives and Children : That therefore, for the sake of Peace and Quietness, every body should conform himself, in the Matter of Religion, to those with whom he converses, and among whom he lives. Of this Opinion was likewise that Blasphemer *David George*.

9. A *ninth* Faction of *Anabaptists* was that of the *Hutites*, who were so named from one *John Hute*, who died in Prison : He was of Opinion, That the *Anabaptists* of his Party were corporally the People of *Israel*, who ought to cut off with the Sword all the impious or ungodly *Canaanites* ; but that the Lord would reveal to them the Time when this was to be done. These *Hutites* loved Visions and Dreams, which, for the most part, were cruel and horrible : However, they told only horrible Things, seen by them, which God was about to do in the World. So sure were they of the Last Day's being present, that some of them lavished away all their Wealth and Estates, as fancying they could scarce spend them, and that they had Wealth enough to last so little a Time. Some of them, in Progress of Time, were made like those who call themselves *Voluntary Poor* : Yet, as they said, they begg'd or gather'd

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ther'd together not for themselves, but for the Brethren and Sisters ; although, in the Distribution of it, they did not neglect themselves.

10. Next were the *Augustinian* Anabaptists, so named from *Augustine* a *Bohemian*. He was not unlike to *Hute* in Dreams and Visions : But the peculiar Opinion of these *Augustinians* was, That Heaven is not yet open, but shut against Men, and will continue so 'till the Last Judgment. But this seems no more than the general Opinion of the *Anabaptists*, expressed in other Words : Since, if the Souls of Men do sleep 'till the Last Day, and don't go, after the Death of their Bodies, up to Heaven ; Is not this the same as to say, Heaven is shut against them ?

11. Next are reckoned the *Munster* Anabaptists, who are so well known, and so infamous for their horrid Seditions.

12. Lastly ; Of this Sect is reckoned *Michael Servetus*, a *Spaniard* : He, at the End of his Book *Of Regeneration*, thus wrote of Infant Baptism ; That it is an horrid Abomination ; does extinguish the Holy Spirit ; lay waste the Church of God ; disturb the Christian Confession ; abolish the Renovation made by *Christ*, and destroy his whole Kingdom. In his Book *Of the Restitution of Christianity*, he derided the Doctrine of the *Trinity*, and denied the true Divinity of *Christ*.

1 Bullinger adv. Anab. Lib. II. cap. 8. Sleidan.

Melchior Hofman was another who maintained, That the Baptism of little Children is of the Devil, and not to be borne with by any Christian: That the Eternal Word of God did not take Flesh of the Virgin *Mary*, but was himself made Flesh; and went so far, as freely to say, *Cursed be the Flesh of Mary*: That Salvation is in our own Power, or to be obtained by our own Strength: That if any one, after his having received Grace, do sin wilfully, he can never afterwards be received to Grace again ^r.

Such is the Account given us of the Rise and Progress of *Anabaptism* in *Germany*, by those who were upon the Spot, and saw and heard, what they relate, with their own Eyes and Ears. It might indeed have been easily enlarged; but this is sufficient to shew, that Infant Baptism had been the Custom and Practice of all the Christian Churches from the very Beginning: That the ascribing it to the Pope and the Devil, was not only very rude and unchristian, but utterly false, and a Condemnation of all the Christian Churches then in Being: That *Anabaptism* was annulling the Baptism of all Christians, and quite unchurching them, making them *Strangers to the Covenant of Promise*, and *without Christ in the World*; which must be very

^r Thus *Bullinger* reckons the several Sects of the *German Anabaptists*. Others mention besides these, 1. The *Separatists*: 2. *Adamites*: 3. *Bucheldians*: 4. *Georgians*: 5. *Menonists*.

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contrary to Christian Charity and Humility. But besides, it appears by this Account, that the Majority of them held Opinions so destructive of all Civil Government, and of all Peace and good Order ; and they play'd so many mad Pranks, and were guilty of so many seditious and rebellious Practices, that they made themselves very obnoxious to the Government, and so much hated and feared by their Neighbours, that, like s mad Beasts of Prey, they were every-where hunted down and destroyed ; so that even some of them, who were simple and innocent, suffered for the Guilty.

It seems as if some of these mad and hare-brain'd Sectaries came over hither about 1534.

Stow tells us, That " the 25th of 1535. " May, next Year, were examin-

" ed in *St. Paul's Church, London*, nineteen Men, and six Women, born " in *Holland*, whose Opinions were, 1. That " *in Christ is not two Natures, God and* " *Man.* 2. That *Christ tooke neither Flesh* " *nor Blood of the Virgin Mary.* 3. That " *Children borne of Infidels shal be saved.* " 4. That *Baptism of Children is to none* " *Effect.* 5. That *the Sacrament of Christ's* " *Bodye is but Bread onely.* 6. That *hee* " *who after his Baptisme sinneth wittingly,* " *sinneth deadlye, and cannot be saved.*

* Cum igitur constet *Anabaptistas* agi fanatico spiritu, non moveat nos eorum auctoritas. *Melaneth. Loci Com.*

" That

“ That *fourtene* of them were condemned ;
 “ a Man and a Woman of them were brent
 “ in *Smithfield* ; the other *twelve* were sent
 “ to other Towns, there to be brent. ” Bp.

Latimer said, in one of his Sermons before K. *Edward* VI. That he had heard, of credible Men, that they went to their Death

Sermon IV.
 to K. *Edward* VI.

even *intrepide*, as ye will say, without any Fear in the World, chearfully. In the Preface to these Sermons the Author thus expressed himself; “ *Christ* breath his Spirit upon you, that ye may read the Scripture with all *Humbleness* and *Reverence*, to fetch from thence Comfort for your wounded Consciences ; not to make that lively Fountain of Life to serve for the feeding of your idle Brains, to dispute more subtilly therby ; or else, by misunderstanding of the same, to conceive pernicious and *Anabaptistical* Opinions. ” Accordingly, our Church Historian, Dr. *Fuller*, observed of these unhappy People, That “ they had many *rude Notions*, and were *too ignorant* to manage them, and *too proud* to crave the Directions of others. ”

Book V.
 p. 249.

In 1537 was printed a Book, intituled, *The Institution of a Christian Man ; conteyninge the Exposition or Interpretation of the Commune Crede, of the Seuen Sacramentes, of the Ten Commandementes ; and of the Pater Noster, and the Ave Maria, Justification,*

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tion, and Purgatory. This was dedicated to the King by *Thomas* Archbyshop of *Canterbury*, *Edwarde* Archebyshop of *Torke*, and alle other the Byshops, Prelates, and Archdeacons of the Realm, as is said in the Dedication, though it is signed by no more than nineteen Bishops, eight Archdeacons, and seventeen Professors of Divinity, and Ecclesiastical and Civil Law. Their Exposition of the Sacrament of Baptism seems designed to rectify the *Anabaptists* Mistakes concerning this Sacrament, and prevent the *Englisb* People being corrupted by them. It is conceived in the following Words :

As touching the holy Sacrament
Fol. 34. b. of Baptisme, we thinke it convenient, that all Byshops and Preachers shall instructe and teache the People commytted unto their spiritual Charge, that they oughte and muste of Necessitie beleve certainly all those Thynges whiche have ben alwais, by the hole Consent of the Church, approved, receyved, and used in the Sacrament of Baptyisme. And,

Fyrst, That the Sacrament of
Fol. 35. a. Baptisme was instituted and ordeyned by God, in the Newe Testament, as a thing necessarie for the attayning of euerlastynge Lyfe; accordynge to the Sayenge of our Saviour *Jesu Christe*,

where he sayth, That no Man
Joan. iii. can entre into the Kyngdome of Heven, except he be borne ageyne of Water and the Holy Gooste. Item,

Item, That it is offered unto all Men, as well *Infantis*, as suches as have the Use of Reson, that by Baptisme they shall have Remission of all theyr Synnes, the Grace and Fauour of God, and euerlastyng Lyfe; accordinge to the Sayinge of Christe, *Whosoever beleueth, and is baptised, shall be saved.* Mark xvi

Item, That the Promise of Grace and euerlastyng Lyfe (whiche Promyse is adjoynded unto this Sacrament of Baptism) perteyneth not only unto such as have the Use of Reson, but also Infantes, Innocentes, and Children; and that they ought therefore and must needs be baptized: and that, by the Sacrament of Baptism, they do also obteyne Remission of their Synnes, the Grace and Fauour of God, and be made thereby the veray Sonnes and Children of God; inloomoche as Infantes and Chyldren dyinge in their Infancie shall undoubredly be saved thereby, and else not.

Item, That Infants must needs be christened, because they be borne in original Sin, which Sin must nedes be remitted; which cannot be done but by the Sacrament of Baptism, wherby they receiue the Holy Ghost, whiche exerciseth his Grace and Efficacie in them, and cleanseth and purifieth them from Sin by his most secret Virtue and Operation.

Item, That Children or Men once baptized, ought never to be baptized again.

Item, That all good Christian Men ought and must repute and take all the *Anabaptists* and

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and the *Pelagians* Opinions, which be contrary to the Premisses, and every other Man's Opinion, agreeable unto the said *Anabaptists* or *Pelagians* Opinions in that Behalf, for detestable Heresies, and utterly to be condemned.

Item, That Men or Children, who having the Use of Reason, and being not christened already, desire to be baptized, shall, by virtue of that holy Sacrament, obtain his Grace, and Remission of all their Sins, if they shall come thereunto not only perfectly and truly repentant and contrite of all their Sins before committed, but also perfectly and constantly confessing and believing all the Articles of our Faith, accordingly as is mentioned in the Crede, called The Apostles Crede: And, finally, if they shall also have firme Credence and Trust in the Promise of God adjoined to the said Sacrament; that is to say, that in and by this said Sacrament, which they shall receive, God the Father giveth unto them, for his Son *Jesu Christ's* sake, Remission of all their Sins, and the Grace of the Holy Ghost, wherby they be newly regenerated, and made the very Children of God; according to the Saying of Saint *John*, and the Apostel Saint

Mat. iii.

Luc. iii.

Act. ii.

Peter, where they say, *Do you Penance for your Sins, and be each of you baptized in the Name of Jesu Christe; and you shall obteyne Remission of your Sins, and shall receive the Gift of the Holy Ghost.* And according to the Saying also of Saint *Paul*, where he

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faith, God hath not saved us for
the Workes of Justice which we
have done, but of his Mercy by Baptism, and
Renovation of the Holy Ghost, whom he hath
poured out upon us most plentifully, for the
Love of Jesu Christ our Saviour; to the In-
tente, that we being justified by his Grace,
should be made the Inheritours of everlasting
Life, according to our Hope.

Tit. iii.

But notwithstanding this Care and Instruc-
tion, the *Anabaptists* found Ways and Means
to propagate their Opinions, and increase
their Sect: They had their private Meetings,
and imported Books printed abroad, which
they dispersed here. This alarmed the Go-
vernment; insomuch that, in *October 1538*,
a Commission was granted by the

King, to "*Thomas Archbishop* *Concilia M.*
"*of Canterbury, John Bp. of* *Britan. Vol.*
"*London, and Richard Bp. of* *III. p. 836.*
"*Chichester; John Skipe, Nicholas Heathe,*
"*Thomas Thurlby, and Richard Gwent,*
"*Archdeacons of London Diocese, and the*
"*King's Chaplains; and to Robert Barnes,*
"*and Edward Croome, Doctors of Divinity;*
"*to enquire after, and be informed summa-*
"*rily, of all manner of Persons within this*
"*Kingdom, of the damnable, erroneous,*
"*and heretical Sect of the *Anabaptists*, how-*
"*soever suspected, noted, or defamed; and*
"*to make a diligent Search and Scrutiny*
"*after their Heresies, Books, and Letters,*
"*and to examine and discuss them, as well*
"*in*

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“ in Court as without, as to them should
 “ seem most expedient, and to determine on
 “ them by a final Sentence; and to argue
 “ with and to confute those who hold them
 “ out of the holy Scripture; and those who
 “ are tired of their Errors, and persuaded of
 “ the Truth explained to them, to admit to
 “ an Abjuration of their Errors, and into
 “ the Bosom of holy Church: but to reject
 “ and cast out of the Congregation of the
 “ Faithful, and also to deliver over to the
 “ secular Arm, those who are stubborn and
 “ obstinate, and desperately plunged into their
 “ Errors, and to search after and burn their
 “ Books, whersoever they should be found.”

The Occasion of this Commission is said to have been, That the King had received Information, that some of the *Anabaptists* had privily crept into this his Kingdom of *England*, and had attempted to infect his Subjects with the Poison of their pestilent Heresy.

Stow's Annals, p. 576.

The Effect seems to have been, that on the 24th of *November* following, *four* Anabaptists, *three* Men and *one* Woman, all *Dutch*, bare Faggots at *Paul's Cross*; and on the 27th a Man and a Woman, *Dutch* Anabaptists, were burnt in *Smithfield*. In the same Month the King ordered a ^t Proclamation, whereby he prohibited all such Importation of foreign Books, or printing any at home without Licence;

^t Bp. *Barnet's* Supplement, p. 137.

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and condemned all the Books of the *Anabaptists*, and ordered those to be punished who vended or dispersed them. *Fuller* observed, That *this Year* their Name first appears in our English Chronicles: meaning, I suppose, those of Mr. *Stow*, who did not name them in the Account he gives of them three Years before.

The Business of *Munster*, and the other Rebellions and Insurrections of which some of this Denomination had notoriously been guilty in *Germany* and *Holland*, together with their great and real Errors, and false Opinions, had made that Name so odious, that we find two Years after, when

an *Act* passed concerning the July 1540.
King's most gracious, general, and free Pardon, there were excepted out of the said Pardons these Heresies and erroneous Opinions hereafter ensuing; that is to say,

1. That *Infants* ought not to be baptized.
2. That if they be baptized, they ought to be rebaptized when they come to lawful Age.
3. That it is not lawful for a Christian Man to bear Office or Rule in the Commonwealth.
4. That no Man's Lawes ought to be obeyed.
5. That it is not lawful for a Christian Man to take an Oath before any Judge.
6. That Christ took no bodily Substance of our blessed Ladie.
7. That Sinners after Baptism cannot be restored by Repentance.
8. That every Manner of Death, with the Time and Hour thereof, is so certainly prescribed,

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scribed, appointed, and determined to every Man of God, that neither any Prince by his Sword can alter it ; nor any Man, by his own Wilfulness, prevent or change it. 9. That *all things be common, and nothing several.* The

Stow, p. 579.
1543.

29th of April, 1541, two more were condemn'd for *Anabaptism.*

Three Years after this, was set forth by the King's Majestie of *England, A Necessary Doctrine and Erudition for any Christian Man.* In this Book it is

*The Sacra-
ment of Bap-
tism.*

observed, That *in these Days certain Heresies have risen and sprung up against the Christening*

of Infants. A plain Intimation, sure, that the Compilers of this Book knew of no such Heresies before. They further note, That, as the holy Doctors of the Church do testify, the *universal Consent* of the Churches in all Places, and of all Times, using and frequenting the Christening of Infants, is a sufficient Witness and Proof, that this *Custom of the Church* in Baptising of Infants, was used by *Christ's Apostles* themselves, and by them given unto the Church, and in the same *hath been* alwaies continued *even unto these Daies*: And that *this Custom* and *perpetual Usage* of the Church, even from the Beginning, is agree-

Ephef. v.

able with the Saying of St. Paul,

Christ loved his Church, and hath given himself to the Death for his Church's sake, to sanctify her, and make her holy, in cleansing her by the Fountain of Water

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Water in his Word, &c. So that no Man is, nor can be of this Church, but he which is cleansed by the Sacrament of Baptism : Like as the Texte before alledged sheweth, where *Christ* sayeth, *Who-*

Joan. iii.

soever is not born againe of Water, and the Holy Ghost, shall not enter into the Kingdom of Heaven. Wherefore seeing that

out of the Church, neither Infants nor no Man else can be saved, they must needs be christened and cleansed by Baptism, and so incorporated into the Church. And as the Infancy of the Children of the *Hebrews*, in the Old Testament, did not

* hinder.

* let but that they were made participant of the Grace and Benefit given in Circumcision : Even so, in the Newe Testament, the Infancie of Children doth not let but that *they* may and ought to be baptized, and so receive the Graces and Virtues of the same. It was also noted, That Children or Men once baptized, ought never to be baptized againe : And, That all good Christian Men ought and must repute and take all the *Anabaptists* and the *Pelagians* Opinions, which be contrary to the Premisses, and every other Man's Opinion agreeable unto the said *Anabaptists* or the *Pelagians* in that Behalf, for *detestable Heresies*, and utterly to be condemned.

In 1549, we are told, there were many *Anabaptists* in several Parts of *England*, who were generally *Germans*, whom the

Burnet's Hist.
of Reformat.
Vol. II. p.
110, &c.

Revolu-

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Revolutions in *Germany* ^u had forced to change their Seats. Of these there were *two* Sorts most remarkable : The *one* was of those who only thought that Baptism ought not to be given but to those who were of an Age capable of Instruction, and who did earnestly desire it ; and that therefore they who were baptized in their Infancy, ought to be baptized again when they were adult ; from whence they had the general Name of *Anabaptists* ; these were called the gentle or moderate *Anabaptists* : But the ^x *others* who bore this Name, denied almost all the Principles of the Christian Doctrine, and were Men of fierce and barbarous Tempers : This appears pretty plain, from the Account given of them before. It is no Wonder that Notice was taken of these, and Complaints made to the Council, of their propagating their Principles, and making Profelytes to them ; since not only was the Purity

^u If Bp. *Latimer* was not misinformed, there were above 500 of them in one Town, who spake against the Order of Magistrates, and Doctrine of Subjection to them, and would have no Magistrates nor Judges in the Earth. Bp. *Latimer's* 4th Sermon, &c.

^x In judicandis his qui damnant baptismum parvulorum, consideremus etiam quales habeant notas : habent autem multas *impias opiniones*, non solum de baptismo, sed etiam de cæteris articulis Christianæ doctrinæ. Damnant pleraque politica, ut judicia, juramentum, rerum divisionem, &c. Unde satis apparet eos non intelligere spiritualem justitiam, sed imaginari Christianismum esse tantum quendam externum monachatum. Imo anabaptistæ nuper nati etiam turpiter docent, conjugem debere discedere à conjugē abhorrente à secta anabaptistica. Et alicubi jam per seditionem pepulerunt

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city of the Christian Doctrine concerned, but the Peace and Safety of the Publick. A Commission was therefore ordered to the Archbishop of *Canterbury*, and several other Bishops, Sir *Thomas Smith*, Sir *William Petre*, and others, to search after and examine all *Anabaptists*, &c. to endeavour to reclaim them, to injoin them Penance, and give them Absolution; or, if they were obstinate, to excommunicate and imprison them, and to deliver them over to the secular Arm, to be farther proceeded against. Some Tradesmen in *London* were brought before these Commissioners in *May*, and were persuaded to abjure their former Opinions; which were these: 1. That *a regenerate Man could not sin.* 2. That *there was no Trinity of Persons.* 3. That *Christ was only a holy Prophet, and not at all God.* 4. That *all we had by Christ, was, that he taught us the Way to Heaven.* 5. That *he took no Flesh of the*

lerunt legitimos magistratus. Item fingunt tale Christi regnum in terris ante novissimum diem futurum esse, in quo dominaturi sint sancti deletis omnibus impiis. Hæc Judaica deliramenta & seditiosa & impia sunt. Tales notæ diligenter sunt considerandæ, ut spiritus probentur. Cum igitur habeant anabaptistæ palam impias opiniones, damnandi et fugiendi sunt. Deinde in hac ipsa causa de baptismo parvulorum multos habent errores. Negant peccatum originis: hæc nota iterum significat eos tantum profano more judicare de peccato et justitia. Nullum intelligunt esse peccatum nisi actuale. Cum igitur constet anabaptistas agi fanatico spiritu, non moveat nos eorum auctoritas, ut discedamus à communi consensu veteris ecclesiæ de baptizandis infantibus. *Melanctb. loci communes de Bapt. Infant.*

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Virgin. 6. That *the Baptism of Infants is not profitable.* One of these bore a Faggot the next *Sunday* at *St. Paul's*. But there was another of this Sort of *Anabaptists*, who was extreme obstinate; this was a Woman named *Joan Bocher*, and commonly call'd *Joan of Kent*: She denied that *Christ* was truly incarnate of the Virgin, whose Flesh being sinful, he could take none of it; but the Word, by the Consent of the inward Man in the Virgin, took Flesh of her. The Commissioners took much Pains with her; but she was so extravagantly conceited of her own Notions, that she rejected all they said with Scorn. Whereupon she was adjudged an obstinate Heretick, and delivered over to the secular Power. The young King was with great Difficulty persuaded to sign a Warrant for Burning her; and when he did set his Hand to it, it was with Tears in his Eyes. *Cranmer* and *Ridley* took the Woman into their Houses, to try if they could persuade her: But she still continued, by Jeers and other Insolencies, to carry herself so contemptuously, that at last the Sentence was executed on her, *May 2d, 1550.* She carried herself then, as she had done in the former Parts of her Process, very indecently, which made her look'd on as a frantick Person, fitter for *Bedlam* than a *Stake*, and at last was burnt. The next Year, 1551, another of the same Sect, very probably, one *George van Pare*, a *Dutchman*, was condemned in the same manner,

the English Anabaptists. 51

manner, and burnt, *April 25. in Smithfield*, for holding, That God *the Father was* only God, and *that Christ was not very God*.

These were certainly very unjustifiable Cruelties, and contrary to the Mildness and Clemency of the Gospel. However, it is observed, That for the other Sort of *Anabaptists*, who *only* denied *Infant Baptism*, if indeed there was any such Sort, no Severities are to be found used to *them*: But several Books were written to convince them, to which they returned some Answers; but none of these have I ever seen. *Idem, p. 112.*

Notwithstanding the unchristian Severities just now mentioned, it seems as if this Sect increased, however, in the Diocese of *London*; since in the Articles to be inquired of, at Bp. *Ridley's* Visitation of it, 1550, there are these following ones:

Whether any do preach and defend, that private Persons may make Insurrections, stir Sedition, or compel Men to give them their Goods.

Whether any of the *Anabaptists* Sect, or other, use notoriously any unlawful or private Conventicles, wherein they do use Doctrine or Administration of Sacraments, separating themselves from the rest of the Parish.

† *Anabaptistæ in Anglia* Tirones adhuc, 1647, sunt necdum ad eos errores delapsi, quos apud transmarinos invenias. Tota fere controversia, quam cum orthodoxis habent, in loco de Baptismo consistit, & vocatione ministrorum.

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Whether Baptism be ministred (out of Necessity) in any other Time than on the *Sunday* or *Holy-day*, or in any other Tongue than *English*.

Whether any speaketh against Baptism of Infants.

Whether any saith, That the Wickedness of the Minister taketh away the Effect of *Christ's* Sacraments.

Whether any saith, That Christian Men cannot be allowed to Repentance, if they sin voluntarily after Baptisme. Wheras in Archbp. *Cranmer's* Articles exhibited about the same Time, in his Visitations of his Diocese of *Canterbury*, it is only enquired in general, Whether any have wilfully maintained and defended any Heresie, Errors, or false Opinions, contrary to the Faith of *Christ* and holy Scripture.

*Fox's Acts
and Monum.*
p. 1286. ed.
1563.

For this his Article of Enquiry concerning the *Anabaptists* Sect, was the Bishop reflected on in the next Reign, as acting inconsistently with himself. He knew, they said, how great a Crime it was to separate himself from the Communion or Fellowship of the Church, and to make a Schisme or Division; and he had been reported to have hated the Secte of the *Anabaptists*, and alwaies to have impugned the same on this Account. To this the Bishop is reported as making the following Answer: "I know
" that the Unity of the Church is to be re-
" tained

" tained by all Means, and the same to be
 " necessary to Salvation ; but I do not take
 " the Masse, as it is at this Day, for the Com-
 " munion of the Church, but for a Popish De-
 " vise, wherby both the Commandment and
 " Institution of our Saviour *Christe*, for the
 " ofte frequenting of the Remembrance of
 " his Death, is eluded, and the People of God
 " are miserably deluded. The Sect of the
 " *Anabaptists* ——— ought of Right to be
 " condemned, forasmuch as, without any just
 " or necessary Cause, they wickedly separate
 " themselves from the Communion of the
 " Congregation ; for they * did
 " not alledge, that the Sacrament
 " [of the Lord's Supper] was *un-*
 " *duly administred* ; but turning
 " away their Eyes from them-
 " selves, wherewith, according
 " to St. *Paule's* Rule, they ought
 " to examine themselves, and
 " casting their Eyes ever upon
 " others, either Ministers or Communicants
 " with them, they alwaies reprov'd some-
 " thing for the which they abstained from
 " the Communion, as from an *unholy Thing*."
 How true an Account this is of the *English*
Anabaptists, their own Practice and Confes-
 sions shew ; except that they do alledge, That
both the Sacraments are *unduly*, nay, *sinfully*,
administred among *us*, and condemn *us* as
 no Christians, or not any Part of *Christ's*
 Flock, or any Subjects of *his* Kingdom, ex-
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* He seems
 here to mean
 the *Nova-*
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cluding us from both the Means of Grace, and the Hopes of Glory. Such is their Charity and Humility; as if they thought the Word of God came out from *them*, or that it came unto *them only*.

In 1553 were published, by the King's Majesties Authority, Articles agreed upon by the Bishops, and othere learned and godly Men, in the last Convocation at *London*, in the Year of our Lord 1552, &c. These are 42 in Number, and seem principally designed to vindicate the *English* Reformation from that Slur and Disgrace which the *Anabaptists* Tenets had brought upon the Reformation in general. In this the Protestants in *Germany* had set them a Pattern, who, in their Confession of Faith exhibited to the Emperor *Charles V.* at the Diet at *Ausburgh*, 1550, took particular Care to clear themselves of holding the *Anabaptistical* Opinions; as may be seen in 4 Articles 3, 5, 8, 9, 12, 14, 16, 17, of that noble Confession. Our Reformers followed *their* Example, and in these Articles asserted, in Opposition to the *Anabaptists*, That the Son, who is the Word of the Father, took Man's Nature in the Womb of the blessed Virgin *Mary*, of her Substance; That he was of two whole and perfect Natures; And that he truly suffered, to be a Sacrifice for all Sin of Man, both *original*

2 Confessio Fidei exhibita invictiss. Imp. Carolo V. Cæsari Aug. in Comitibus Augustæ, Anno M.D.XXX. *Wittenbergæ.*

and

and *actual*. Whereas *Melchior Hofman* taught, That the Eternal Word of God did not take Flesh of the Virgin *Mary*, but was made Flesh himself; and was of *one* Nature only, not of *two* Natures.

In the 4th Article, they asserted, That *Christ* did truly rise again from Death, and took again his Body, with Flesh, Bones, and all Things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven: Whereas the *Anabaptists* said, That after *Christ's* Glorification, there was nothing of the Creature in Him; but that his Humanity being clarified, passed into his Divine Nature.

In the 5th Article, it was affirmed, That holy Scripture containeth all Things necessary to Salvation; *David George* having taught, That all the Doctrine hitherto delivered and revealed by *God, Moses, Christ*, the Prophets and Apostles, is imperfect, and of no Use to obtain Salvation.

In the 6th Article, it was declared, That the Old Testament is not to be put away, as though it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting Life is offered to Mankind by *Christ*, &c. Whereas the Opinion of the *German Anabaptists* was, That the Old Testament was so intirely abrogated by God, that it has no Place any longer among Christians, and is of no manner of Authority.

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In the 8th Article, the *Anabaptists* are named, as *now-a-days*, renewing the Opinion of the *Pelagians*, That Original Sin standeth in the following or Imitation of *Adam*: Whereas the Article asserts it to be the Fault and Corruption of the Nature of every Man that naturally is ingendered of the Off-spring of *Adam*.

In the 9th Article, it is affirmed, That we have no Power to do good Works, pleasant and acceptable to God, without the Grace of God, &c. Or, as this Article was afterwards altered, That Man cannot turn and prepare himself, by his own natural Strength and good Works, to Faith, and calling upon God: Whereas it was one of the Opinions of *Melchior Hofman*, That Salvation depends on Man's free Will, and is to be obtained by every one's natural Powers.

In the 11th Article, Justification, by only Faith in *Jesus Christ*, is asserted: Concerning which the *Anabaptists* were not a little mistaken, and contended, that it should be said, That Christians are justified by their Works.

In Article the 14th, it is asserted, That all Men, except *Christ* alone, though they are baptized and born again in *Christ*, yet offend in many Things: This was to shew their Abhorrence of the vain Boasts of some of the *German Anabaptists*, That they were pure and without Sin, and needed not to ask of God his Pardon and Forgiveness.

In

In the 15th Article, it is asserted against the *Anabaptists*, That they are to be condemned, who say, They can no more sin as long as they live here; or deny the Place for Penitents to such as sin willingly after Baptism, though they truly repent, and amend their Lives.

In the 18th Article, it is said, That *they* are to be had accursed and abhorred, that presume to say, That every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature.

The 19th Article instructs us, That *they* are not to be hearkened unto, who affirm, That holy Scripture is given only to the Weak; and do boast themselves continually of the Spirit, of whom, they say, they have learned such Things as they teach, although the same be most evidently repugnant to the holy Scripture.

The 24th of these Articles determines, That it is not lawful for any Man to take upon him the Office of publick Preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same: Whereas the *English Anabaptists*, as well as the *German*, were of Opinion, That there ought not to be any distinct Order

^a *William Kiffen* set down this among the Causes of the *Anabaptists* Separation, *The quenching of the Spirit, and despising*

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Order of Ministers ; but that *all* who have Gifts, should, in their Turn, being elected by the rest, preach, pray, and baptize.

The 27th Article affirms, That the Effect of *Christ's* Ordinance is not taken away by the Wickedness of those who minister it, nor the Grace of God's Gifts diminished from such as by Faith and rightly receive the Sacraments ministred unto them ; which be effectual, because of *Christ's* Institution and Promise, although they be ministred by evil Men.

In the 28th Article, it is asserted, That the *Custom* of the Church to christen young Children is to be commended, and in any-wise to be retained in the Church.

The 36, 37, 38, 39, 40, 41, 42, are levelled at the pernicious Errors of the *Anabaptists*, by declaring, in Opposition to what they taught ;

spising Prophecy, that no Man may speak in the Publick Exercises but one. *Answer to Ricraft's Looking-glass for the Anabaptists*, p. 9.

A very ignorant Reflection has been made on *this* Expression of the Compilers of these Articles : " It seems by this, that the *first Reformers* did not found the Practice of " Infants Baptism upon *Scripture*, but took it only as a *commendable-Custom*, that had been *used* in the Christian " Church, and therefore ought to be *retained*." But their Writings shew the contrary. Many of the Framers of these Articles reviewed them, 1562, when this Article was thus altered ; " The Baptisme of young Children — is most " agreeable with the Institution of Christ." However, if an Apostle is to be believed, the *Custom* of the Churches of God is not to be slighted and neglected ; If any one seem to be contentious, we have no such Custom, neither the Churches of God, 1 Cor. xi. 16.

1. That

1. That the Civil Magistrate is ordained and allowed of God.

2. That the Civil Laws may punish Christian Men with Death for heinous and grievous Offences.

3. That it is lawful for Christians, at the Commandment of the Magistrate, to bear Weapons, and serve in lawful Wars.

4. That the Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same.

5. That Christian Religion doth not prohibit, but that a Man may swear, when the Magistrate requireth, in a Cause of Faith and Charity.

6. That the Resurrection of the Dead is not as yet brought to pass, as though it onely belonged to the Soul, which, by the Grace of *Christ*, is raised from the Death of Sin; but it is to be looked for at the Last Day.

7. That they who say, That the Souls of such as depart hence do *sleep*, being without all Sense, Feeling, or Perceiving, until the Day of Judgment, — do utterly dissent from the right Belief declared to us in holy Scripture.

8. That they who go about to renew the Fable of the Hereticks called *Millenarii*, are repugnant to holy Scripture, and cast themselves headlong into a Jewish Dotage.

9. That *they* are worthy of Condemnation, who endeavoured at that Time to restore the dangerous Opinion, That all Men, be they

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they never so ungodly, shall at length be saved, when they have suffered Pains for their Sins a certain Time appointed by God's Justice.

About this Time was passed an *Act* concerning the King's Free and General Pardon; out of which are excepted the same *Anabaptistical* Opinions mentioned in that of the 32 *Hen. VIII.* only *Art. 7.* is omitted.

45 About the same Time was drawn up, in pursuance of an *Act* of Parliament passed at the latter End of King *Hen. VIIIth's* Reign, *c A Reformation of the Ecclesiastical Laws.* It began with Articles of Religion and Heresy. In this the Compilers took Care to express their Abhorrence of the Tenets and Doctrines of the *Anabaptists.* They asserted, That the Son, who is the Word of the Father, assumed the human Nature in the Womb of the blessed Virgin *Mary*, of the Substance of *her* Flesh: That his human Nature had a Body made in Time, and never but once, nor of any other Matter than of the true and only Substance of the Virgin *Mary*; and condemned those who trifled about his having a Body divinely assumed from Heaven, and which passed through *Mary* as through a Canal or Pipe. They asserted, That there were in *Christ* two Natures, a

c Londini ex Officina Johannis Daili, Anno Salutis Humane, 1571.

Divine

Divine and Human, entirely, and perfectly, and inseparably joined together in one Person: That his Human Nature ascended into Heaven, and sits at the right Hand of the Father. They observed, That they were the worst of Hereticks who depreiated the holy Scriptures, representing them as only calculated for the Weakness of frail Men; whilst *they* who were more perfect were not to be concluded by their Authority, but had a certain peculiar Spirit, by which, they said, they were supplied with whatsoever they taught and did: That many were found in their Times, among whom the *Anabaptists* were principally to be placed, to whom if any one alledged the Old Testament, they maintained, That it was altogether abrogated and obsolete, and that every thing in it related to the old Times of our Ancestors: That their Error was to be avoided, who maintained, contrary to the Truth of Scripture, That original Sin was only in *Adam*, and did not pass to his Posterity, nor produce any Perverseness of Nature; unless that, by *Adam's* Sin, was proposed a noxious Example of Sinning, which invited to the Imitation and Practice of the same Pravity: That *their* Pride was to be checked, who attributed so great a Perfection of Life to Men justified, as the Weakness of our Nature is not able to bear, and which none but *Christ* can have, to wit, That they are free from all Sin, if they apply their Minds to live rightly and religiously: That they are
their

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their Equals in Impiety, who affirm, That whatsoever mortal Sin is wilfully committed after Baptism, is all done against the Holy Ghost, and cannot be forgiven : That *their* Boldness is vain and horrible, who contend, That Salvation is to be hoped for in every Sect or Religion which Men shall profess, if they only, according to their Power, endeavour to be innocent and upright in their living, according to the Light given them by Nature ; and, That their Madness is not less, who, in this our Time, revive the dangerous Heresie of *Origen*, That all Men, be they never so wicked, shall at last be saved, when for a certain Time they have, by the Divine Justice, been punished for their Sins : That *they* profanely philosophise, who teach, That the Souls of Men departing out of this Life, when they are gone out of their Bodies, do either *sleep* till the Last Day of Judgment, or are ^d *annihilated*, and when the Day of Judgment comes, are either raised from Sleep, or rise again with their Bodies from Death : That akin to them is the Error of the Resurrection, which many, agreeing with *Hymeneus* and *Philetus*, say, is already perfect and concluded, because it ought only to be referred to the Soul, which *Christ* has altogether raised from the Death of Sin : That, moreover, the clownish Stupidity of the *Ana-*

^d This, it has been said, is the Opinion of some of the *Kentish* Anabaptists, That the Soul consumes with the Body. *Hist. of Infant Baptism*, p. 445. ed. 4to. 1707.

baptists

baptists is to be defeated, who deny it to be lawful for Christians to bear the Office of Magistracy : That likewise should be excluded the Community of Goods and Possessions, which has been introduced by the same *Anabaptists*, and which they carry so far as not to leave any body any Property : That their not allowing the lawful Use of Oaths, is contrary to the Doctrine of the Scriptures of the Old and New Testament, the Examples of the Fathers, of the Apostle *Paul*, of *Christ*, and even of God the Father : That alike is their Madness, in disjoining the Institution of Ministers from the Church, denying that certain Teachers, Pastors, and Ministers ought to be placed in certain Places, and not admitting lawful Callings, nor a solemn laying on of Hands, but making common to *all* the Power of Teaching in Publick, who are at all versed in the sacred Writings, and claim to themselves the Spirit : That great likewise is their Rashness, who lessen the Sacraments so as to have them taken for *naked Signs*, and only *outward Marks* or *Tokens* of Christian Men, by which their Religion may be distinguished from others : Lastly, That it is a cruel Profaneness of theirs, not to give Baptism to Infants.

In the Convocation holden at *London*, 1562, were the Articles of Religion (mentioned before) renewed and altered : some of these Alterations are in the Articles concerning the *Anabaptists*. Thus, in the 8th Article of Original or Birth-

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Birth Sin, the Words, *which also the Anabaptists do now a-days renew*, are omitted ; as are the 41st and 42d Articles of the *Millenarii*; and, That *all Men shall not be saved at the length*: And Article 39th, That *the Resurrection of the Dead is not yet brought to pass*. By which one would think, that the *Anabaptists* at this time had dropp'd these Errors, and were become more sober-minded.

However this be, I find nothing more said of them by any body 'till 1574, when *Brandt* tells us, that some of this Sect retired from *Flanders* into *England*, thinking to enjoy the Freedom of their Opinions under *Queen Elizabeth* ; but soon found their Mistake, being obliged to fly from thence to *Holland* and *Zealand*. Of this the *English Chronicles* give the following Account : " On

Hist. of the
Reformat.
Vol. I. p. 314.

Summary
of English
Chronicles,
p. 566, &c.
Stow's An-
nals, p. 679.
1575.

" *Easter-day*, which was the 3d
" of *April*, about nine of the
" Clocke in the Forenoon, was
" disclosed a Congregation of
" *Anabaptists, Dutchmen*, in a
" House without the Barres of
" *Aldegate* at *London*, whereof
" *seven and twenty* were taken, and sent to
" Prison ; and *four* of them, bearing Fag-
" gots, recanted at *Paul's Cross*, on the fif-
" *teenth* Day of *May*, in Form as followeth :

" *Strype* says *five*, and names them, thus ; *Hendric Ter-woort, Gerard van Byler, Jan Peters, Hans Vanderstrate,*
—— *Hemels. Annals, &c. Vol. II. p. 380.*

" Whereas

‘ Whereas I J. C. R. D. being seduced
‘ by the Devil, the Spirit of Error, and by
‘ false Teachers his Ministers, have fallen into
‘ certayne most detestable and damnable He-
‘ resies ; namely,

1. ‘ That *Christ took not Flesh of the Sub-
‘ stance of the blessed Virgin Mary.*

2. ‘ That *Infants of the Faithful ought
‘ not to be baptized.*

3. ‘ That *a Christian Man may not be a
‘ Magistrate, or bear the Sword or Office of
‘ Authoritie.*

4. ‘ That *it is not lawful for a Christian
‘ to take an Oath.*

‘ Now, by the Grace of God, and through
‘ Conference with good and learned Mini-
‘ sters of *Christ* his Church, I do understand
‘ and acknowledge the same to be most dam-
‘ nable and detestable Heresies, and do ask
‘ God, here before his Church, Mercy for
‘ my said former Errors, and do forsake them,
‘ recant and renounce them, and abjure them
‘ from the Bottom of my Heart ; professing
‘ that I certainly believe,

1. ‘ That *Christ took Flesh of the Sub-
‘ stance of the blessed Virgin Mary.*

2. ‘ That *Infants of the Faithful ought
‘ to be baptized.*

3. ‘ That *a Christian Man may be a Magi-
‘ strate, or bear the Sword and Office of Au-
‘ thoritie.*

4. ‘ That *it is lawful for a Christian to
‘ take an Oath.*

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‘ And further I confefs, That the whole
 ‘ Doctrine and Religion eftablifhed and pub-
 ‘ lifhed in this Realm of *England*, as alfo that
 ‘ which is received and preached in the *Dutch*
 ‘ Church here in this City, is found, true,
 ‘ and according to the Word of God, wher-
 ‘ unto in all Things I fubmit myfelf, and will
 ‘ moft gladly be a Member of the faid *Dutch*
 ‘ Church, from henceforth abandoning and
 ‘ forfaking all and every *Anabaptiftical*
 ‘ Error. This is my Faith now, in the which I
 ‘ do purpofe and truft to ftand firm and ftedefaft
 ‘ unto the End. And that I may fo do, I
 ‘ befeech you all to pray with me and for
 ‘ me to God the heavenly Father, in the Name
 ‘ of his Son our Saviour *Jesus Chrift*.’

“ The like Recantation was made by them
 “ afterwards in the *Dutch Church*. ”

“ The *one and twentieth Day of May*,
 “ being *Whitsun-even*, one Man and ten

“ Women, *Anabaptifts, Dutch*,
 “ were, in the Conftitutory of *Paul’s*,
 “ condemned to be brent in

“ *Smithfield* ; but, after great

“ Pains taking with them, only *one Woman*

“ was converted, the other were banifhed

“ the Land. On the *first of June* the *nine*

“ Women being led by the Shrivcs Officers,

“ the Man was tied to a Cart and whipped,

“ and fo *all* conveyed from *Newgate* to the

“ Water’s fide, where they were fhipped awaye,

“ never to return againe. ”

Stow, &c.
p. 680.

But

But though this Account be given with all the Appearance of Truth and Exactness by one who lived at the very Time when these Things were done, I find it contradicted. *Brandt* tells us, That fourteen Women were put on Shipboard; That it was a *Boy* who was whipped at the Cart's Tail. But it is plain, *his* Relation of this Matter is not exact. Our Church Historian, *Fuller*, tells us, That *one Dutchman* and *ten Women* were condemned, of whom *one Woman* was converted to renounce her Errors; *eight* were banished the Land; *two* more so obstinate, that Command was issued out for their burning in *Smithfield*, where they died in great Horror, crying and roaring: But these *two* were not *Women*, but *Men*; their Names were *John Wielmacker*, and *Hendrick Terwoort*. This last had recanted, as has been shewn before; and the other is said to have returned from Banishment: However this be, great Intercession

Hist. Vol. I.
p. 314.

Church Hist.
Book IX.
p. 104.

July 22.

Strype's Annals.

^f *Brandt* calls him *John Peterson*. It is commonly said, That the first who was put to this cruel Death, or burnt in England, was *William Sautre*, 1400: But this is a Mistake. *Camden* tells us, *ex quo, regnante Joanne, Christiani in Christianos apud nos flammis sœvire cœperunt*. A Chronicle of *London* mentions one of the *Albigenses* burnt there, 1210. The *Abridgment of our English Chronicles* tells us of a Deacon, who, for turning *Jew*, was condemned at *Oxford*, and committed to the Fire, 1222.

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was made for them to spare their Lives. The learned and venerable *John Fox*, for whom the Queen expressed a very great Value, and used to call him her Father, wrote her a very elegant *Latin* Letter on their Behalf; and the *Dutch* Congregation appeared very earnest with the Privy Council to spare them: But with no Success; the Queen and they, it seems, being highly provoked at *their Authority* being called in question, and they denied to be Christian Magistrates. However, Mr. *Strype* seems to have been mistaken, in saying, that these Men were burnt *after they had been sixteen Weeks in Prison*; since from *May 15th*, when *Terwoort* recanted, and when I suppose him to have been discharged, to *July 22d*, can by no Numeration be made so long.

In 1589 was published, by *Robert Some*, D. D. a Book which he intituled, *A godly Treatise, wherein are examined and confuted many execrable Fancies given out and holden, partly by Henry Barrow and John Greenwood; partly by other of the Anabaptistical Order*. These *Fancies* he names in the following Order:

1. The Universities of *Cambridge* and *Oxford* have a Popish Original, therefore *Q. Elizabeth* ought to abolish them. *Page 2.*

2. The Teachers of God's Religion ought to live *ex mera eleemosyna*, of mere Alms: Tythes were a Part of the Ceremonial Law, ther-

therefore Ministers ought not to be maintained by Tithes. *Pag. 7, 9.*

3. The Church need not stay for the Prince in reforming any Abuse, but may reform it, though the Prince say no. *Page 13.*

4. A Christian Prince hath no Authoritie to make Ecclesiastical Laws in his Dominions.

5. The Minister must be chosen by the People, when they are taught; therefore the Prince may send an able Man to an ignorant People, as a *Teacher*, but not as a *Minister*.

6. Any Man, who is able, may preach without an external Calling.

7. It is not lawful for a Christian to use the *Lord's Prayer*, either publickly or privately, as a Prayer.

8. It is not lawful to use a Form of Prayer.

9. The Discipline which they require is an essential Part of the Church.

10. The Church may excommunicate without a Minister.

11. Baptism administred and received in the Popish Church, is not God's, but the Devil's Baptism.

12. There is no Worship of God in the Church of *England*.

13. It is blasphemous to be stiled Doctor of Divinity.

The 1st, 2d, 7th, and 8th, and almost all the rest, except the 10th, were defended by *Barrow* against the Doctor, in his *Brief Discovery of the false Churches*. But *Barrow* pleaded *against* the Anabaptistical Tenet of

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Baptism, and asserted, That *& none* unbaptized *may be a Minister, or baptize*; and that *neither have an unbaptized People Power to elect or ordain a Ministry among them*: Which strikes at the very Foundation of all the Congregations of *Anabaptists* in *England*.

On the Occasion just now mentioned, of the *Dutch* Anabaptists recanting, and some of them being burnt, our Church Historian, *Fuller*, thus expressed himself:

1575. "Now, saith he, *began the Anabaptists* wonderfully to en-

crease in the Land; and as we are sorry that *any* Country Men should be seduced with that Opinion, so we are glad that the *English*, as yet, were *free from that Infection*." If this was so, it is pretty much to be wondered at, in a People who are very remarkable for their being great Lovers of Changes, and greedy of Novelty: And yet, by the Account that is given of one *John Smith*, who is said to live at the Beginning of King *James* the First's Reign, *his* being the Beginner of Baptism by Dipping, it seems

g Page 178, edit. 1707; whereas *Christopher Blackwood* affirmed, That *Baptizednesse in the Dispenser is not essential to Baptism*. *A Soul-searching Catechism, &c.* 3d Edition, 1658.

h Of the same Opinion was *John Frith*, who was martyred, 1533: "I trust, said he, the *English* have no such Opinion." So *John Fox*, many Years after, in his Letter to *Q. Elisabeth*, gave God Thanks, that *he* heard not of any *Englishman* that is inclined to that Madness: so *he* called *Anabaptism*.

not

not quite improbable. This Account is as follows :

i In the Days of K. *James*, or thereabouts, one Mr. *Smith*, who was of the Church of *England*, after disliking thereof, and leaving *England*, in Proceſs of Time was admitted a Member of a People of our Judgment, then living in *Amsterdam*, commonly, but falſly, called *Browniſts* ; and, in Proceſs of Time, was caſt out of that Church, for Errors he held ; and not long after, he fell to deny his Baptiſm in Infancy, and knew not how to have a better, nor a truer Adminiſtrator, ſucceſſively, after your Way of Dipping : At length he baptized himſelf, and then he baptized one *Helviſh* by Name. This you may ſee in a Book written by one *Jeffop*, preſented to King *James*. More to this Purpoſe I have ſeen in a Book written by Mr. *Robiſon*, living then at *Leyden* in *Holland* ; alſo in another Book, written by one Mr. *Clifton*, who wrote an Answer to one of Mr. *Smith's* Books ; and in another Book, written by Mr. *Henry Ainsworth*, Teacher at that Time in the Church where Mr. *Smith* was caſt out from ; and, as I have heard, that one Mr. *Spilſbury* ſhould go to *Holland* to be baptized of this *Smith*, ſo he brought it into

i *A Neceſſary Treatiſe for this Age ; or, A plain Diſcovery of the great Error of Denying Baptiſm with Water to the Children of Believers, &c. briefly and plainly handled and diſcuſt.* By Thomas Wall. London, Printed — 1669. P. 44, 45.

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England : But, if this be so, we don't find he practised it 'till about thirty Yearsafter.

However this be, in the 12th of the Canons Ecclesiastical, agreed upon in the Convocation which met the *first* Year *A. D.* 1603. of this Reign, the affirming, That it is lawful for any Sort of Ministers and Lay-Persons, or either of them, to join together, and make Rules, Orders or Constitutions, in Causes Ecclesiastical, without the King's Authority, &c. is declared to be a wicked and *Anabaptistical* Error ; and in the 48th, Ministers are required not to refuse or delay to christen any Childe.

In 1611, we are told, some of the *English* Anabaptists published a Confession of their Faith : These seem to have been of the *general* Sort, since they termed Original Sin an *idle Term* ; and asserted, That Infants are conceived and born in Innocency ; That the Sacrifice of *Christ* doth not reconcile God unto *us*, but *us* unto God ; That the Office of the Magistrate is a *permissive* Ordinance of God ; and, That Christians may not go to Law before Magistrates, nor use an Oath.

Of these People seems to have been *Edw. Wightman* of the Parish of *Burton* upon *Trent*, in the Diocese of *Lichfield* and *Coventry* : He was charged with holding several Opinions of the *Dutch* or *German* Anabaptists ; as,

* Like some of *them*, he fancied himself that *Prophet* which God told *Moses* he would raise up ; and the Holy Ghost the Comforter.

That

That there is no *Trinity* of Persons in the Unity of the Deity ; That *Christ* took not human Flesh of the Substance of the Virgin *Mary* ; That the Soul doth sleep in the Sleep of the first Death, as well as the Body ; That the Baptizing of Infants is an abominable Custom ; to which he seems to have added, from the *Polish* Socinians, That the Use of Baptism is to be administred in Water *only* to Converts of sufficient Age and Understanding, converted from Infidelity to the Faith. For these and other Opinions he was convened before Dr. *Richard Neile*, then Bishop of *Lichfield*, &c. and proceeded against in a Cause of Heresy, and declared to be an obstinate and incorrigible Heretick, and delivered over to the secular Arm. Accordingly he was, by virtue of the King's Warrant or Writ, directed to the Sheriff of the City of *Lichfield*, ordered to be committed to the Fire in some open and publick Place in the said City ; which accordingly was done *April* 11th, this Year.

This Confession, ¹ Mr. *John Robinson*, who had then a Congregation of *English*, who went by the Name of *Brownists*, at *Leyden* in *Holland*, tells us, was published by the Remainder of the Congregation gathered by Mr. *J. Smith* just now mentioned, and, very

¹ Apologia justa et necessaria quorundam Christianorum æque contumeliose ac communiter dictorum *Brownistarum*, sive *Baristarum*, per *Johannem Robinsonum* Anglo-Leydensem, &c. Anno Dom. 1619.

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probably, printed in *Holland*. Mr. *Robinson* printed some Remarks on it, as containing, I suppose, those Errors for which *Smith* had been cast out of *his* Congregation. However this be,

1614.
Abp. *Wake's*
State of the
Church, &c.
p. 510.

In the Upper House of Convocation, which met the 6th of *April*, 1614, one — *Griffin* was arraigned of horrid Blasphemies. What they were, I don't find; but, it seems, he submitted, and recanted.

1615. The next Year, 1615, was published a small Treatise by these *Anabaptists*, intituled, *Persecution Judged and Condemned*: Wherein they endeavoured to justify their Separation from the Church of *England*; and to prove, That every Man hath a Right to judge for himself in Matters of Religion; and, That to persecute any on that Account, is illegal and antichristian, contrary to the Laws of God, as well as to several Declarations of the King: They also asserted their Opinion concerning *Baptism*; and condemned that which was administered either in the established Church, or among the other Dissenters, as invalid and of no Use. However, these were so far come to their Senses, as to acknowledge Magistracy to be God's Ordinance; to confess, That *Christ* took his Flesh of the Virgin *Mary*; and to lament the several strange Opinions held by others called *Anabaptists*. In this Book, they are said likewise to have referred their Readers,
for

the English Anabaptists. 75

for their Orthodoxy in other Points, to this Confession of their Faith, published by them (as has been already said) *four* Years before, viz. 1611.

In the Year 1618, we are told, 1618.
there came forth a Book, translated out of *Dutch* into *English*, intituled, *A plain and well-grounded Treatise concerning Baptism*: This is said to be thought to have been the *first* that was published in *English* against the Baptizing of Infants; but it is supposed to have been concealed, as much as possible, 'till the Civil Wars produced Liberty of Conscience, or rather, a Licentiousness of Thinking.

However this be, in 1620 the 1620.
Anabaptists are said to have presented to K. *James* I. in Parliament-time, their Humble Supplication: In which they complained of the cruel Proceedings against them; and humbly besought his Majesty, his Nobles, and Parliament, to compassionate their Case, and, according to the Directions of God's Word, ^m let the Wheat and Tares grow together in the World until the Harvest: But this I have not seen.

It was not, it seems, 'till *thir-* 1633.
teen Years after this, 1633, that the *Anabaptists* began to separate themselves from the other Protestant Dissenters, and form distinct Societies of those of their own Persua-

^m Thus one Party of them expressed themselves in their Confession, 1660.

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sion. The *first* of this Kind was, it seems, constituted *Sept. 12th*, this Year : Their Minister was *John Spilbury*, before-mentioned ; and the Congregation about twenty Men and Women, with divers others, looking upon the Baptism they had received when they were Infants as invalid, and of no Effect, did, most

or all of them, receive a *new Baptism*. In the Year 1638, *William Kiffin*, and *Thomas Wilson*, and others, being of the same Judgment, were, upon *their* Request, dismissed to *Spilbury's* Congregation : And the

1639. next Year, 1639, another Congregation of *Anabaptists* was formed in *Crutched Friars* in

1644. *London*. In 1644 were *seven* of these Churches, as will be

shewn by and by.

Of this Judgment was one *Luke Howard* of *Dover* in *Kent*, who afterwards turning *Quaker*, as many others of them did, wrote

a Book, intituled, ⁿ *A Looking-glass for Baptists*, &c. wherein
P. 5. 6. he gave the following Account of their coming into *Kent* : ‘ In the Years
‘ 1643 and 1644 the People called *Baptists*
‘ began to have an Entrance into *Kent* ;
‘ and *Anne Stevens* of *Canterbury*, who was
‘ afterwards my Wife, being the *first* that

ⁿ Printed 1672. To it was printed an Answer by *Richard Hobbs*, intituled, *The Quakers Looking-glass looked upon*, &c. 1673 ; but he does not contradict this Account.

' received them there, was *dipped* into the
 ' Belief and Church of *W. Kiffen*, who then
 ' was of the Opinion commonly called
 ' *The Particular Election and Reprobation of*
 ' *Persons* : And by him was also dipped
 ' *Nicholas Woodman* of *Canterbury*, my Self,
 ' and *Mark Elfreth* of *Dover*, with many
 ' more, both Men and Women, who were
 ' all of the Opinion of the particular Point,
 ' and who reckoned themselves of the *Seven*
 ' *Churches* in that Day, who gave forth a
 ' Book, called, *The Faith of the Seven*
 ' *Churches* ; which was then opposite to the
 ' Baptists that held *the General*, and is still
 ' the same ; at which Time there was great
 ' Contest betwixt those Baptists called *the*
 ' *General*, as *Lamb*, *Barber*, and those which
 ' held the *Universal Love* of God to All,
 ' and *Kiffen*, *Patience*, *Spillman*, and *Colyer*,
 ' and those that held the *Particular Election* :
 ' So that if any of the *Particular* Men or
 ' Women of the *Seven Churches* aforesaid
 ' did change in their Opinions from the *Par-*
 ' *ticular* to the *General*, that then they were
 ' to be baptized again ; because, they said,
 ' you were baptized into a wrong Faith, and
 ' so into another Gospel : using that Saying,
 ' That *if any Man bring any other Gospel*
 ' *than that which we have received, let him*
 ' *be accursed*. Whereupon several denied their
 ' Belief and Baptism, and were baptized again
 ' into the *General* Opinion, or Belief. But
 ' *Nicholas Woodman* aforesaid, with *Mark*
 ' *El.*

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‘ *Elfreth*, with all of them in *Kent*, except
 ‘ *Daniel Cox* of *Canterbury*, which never
 ‘ baptized any, held their Baptism in the
 ‘ *Particular*, but changed their Opinions to
 ‘ the *General*, and some to *Free-will*, and
 ‘ the *Mortality of the Soul*, and many other
 ‘ Things.’ —

In the Year 1642 was published by one
A. R. a Book, intituled, *The Vanity of*
Childish Baptism, in two Parts :

Page 2. In the *Preface* to this Book the
 Author was pleased to express

himself thus : I found *Infant Baptism*, says
 he, to be but only a mere Devise and Tra-
 dition of Men, and brought into the World
 for Politick and Bye-ends, and accordingly yet
 continued and still defended merely by the
 Subtilty of human Arts, and Acuteness of
 Man’s Brains. — Here now

Part I. these learned Divines are at as
 great a Strait to defend their Pro-

Page 4. position — as their Predeces-
 sors, the Priests and Elders were,
 to justify themselves in their rejecting the
 Counsel of God. — Seeing

Page 12. the Power and Authority, wher-
 by Baptism is administred, is not
 from *Christ*, but from an Antichristian Hie-
 rarchy ; the Baptism itself is not from *Christ*,
 but from Antichrist likewise. Page 14. he
 compares the Ministers of the Church of *Eng-
 land* to *Jannes* and *Jambres*, who withstood
Moses ; and, Page 15, says of them, That
 they

they have the same Office as Mass-Priests; and that the Parish Assemblies are not such Churches to whom the Power of *Christ* is committed. Page 21, 22, he intimates, That the *Anabaptists* scruple taking the Oath of Supremacy. He stiles Infant Baptism an Idol, compares it to the Beast, and Infants, to *Bartholomew* Babies. This may serve as a Specimen or Sample of this Writer's Spirit.

Part II.

In 1644 was printed a Paper, intituled, ° *The Confession of Faith of those Churches which are commonly, though falsely, called Anabaptists: Presented to the View of all that fear God, to examine by the Touchstone of the Word of Truth; as likewise for the taking off those Aspersions which are frequently, both in Pulpit and Print, although unjustly, cast upon them.* In the Preface to this, they made heavy Complaints of their being charged with holding *Free-will*; falling away from *Grace*; denying *Original Sin*; disclaiming of *Magistracy*; denying to assist them, either in *Persons* or *Purse*, in any of their lawful *Commands*; doing *Acts* unseemly, in the dispensing the *Ordinance* of Baptism, not to be named among *Christians*. All which Charges they disclaimed as notoriously untrue, though, by

° Constat in universum 52 articulis, quorum plerique sunt referti ambiguitatibus, & sophisticis reservationibus. Hæreses suas incrustant subdola phraseologia. *Honori Reggi, alias Geo. Horvii, de Statu Eccl. Britan. pag. 61. ed. 1647.*

reason

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reason of these Calumnies cast upon them, many that feared God were discouraged and forestalled in harbouring a good Thought either of *them*, or what they professed; and many that knew not God, encouraged, if they could find the Place of their Meeting, to get together in Clusters to stone them, as looking upon them as a People holding such Things as that they were not fit to live. — This was subscribed, in the Names of *seven Churches in London*, by

<i>William Kiffen,</i>	<i>John Mabbat,</i>
<i>Tho. Patience,</i>	<i>John Webb,</i>
<i>John Spilsbery,</i>	<i>Tho. Killcop,</i>
<i>Geo. Tipping,</i>	<i>Paul Hobson,</i>
<i>Sam. Richardson,</i>	<i>Tho. Goare,</i>
<i>Tho. Shippard,</i>	<i>Jose. Phelps,</i>
<i>Tho. Munday,</i>	<i>Edward Heath.</i>
<i>Tho. Gunne,</i>	

In the Confession itself, which consists of 53 Articles, after having expressed their Consent to the *Calvinistical* System, *Art. 33.* it is asserted, That *Christ* hath here on Earth a Spiritual Kingdom, which is the Church, which he hath purchased and redeemed to himself as a peculiar Inheritance: That this Church, as it is *visible* to us, is a Company of visible Saints, called and separated from the World by the Word and Spirit of God, to the visible Profession of the Faith of the Gospel, being baptized into that

that Faith, and joined to the Lord and each other by mutual Agreement in the practical Enjoyment of the Ordinances commanded by *Christ* their Head and King.

That being thus joined, every *Art. 36.*

Church has Power, for their better Well-being, to choose to themselves meet Persons into the Office of Pastors, Teachers, Elders, and Deacons, being qualified according to the Word ; — and that none other have Power to impose them, either these, or any other. That *Art. 38.*

the due Maintenance of the Officers aforesaid, should be the *free* and *voluntary* Communication of the Church ; they that preach the Gospel should live on the Gospel ; and not *by Constraint* to be compelled from the People by a *forced Law*. That *Baptism* is *Art. 39.*

an Ordinance of the New Testament, given by *Christ*, to be dispensed *only* upon Persons professing Faith, or that are Disciples, or taught. That the Way and Manner of the dispensing *Art. 40.*

of this Ordinance, the Scripture holds out to be Dipping or Plunging the whole Body under Water : It is added in the Margin, That the Word *baptizo* signifies to dip under Water, yet so as with convenient Garments, both upon the *Administrator* and *Subject*, with all Modestie. That *Art. 41.*

the Persons designed by *Christ* to administer this Ordinance, the Scriptures hold

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forth to be a preaching Disciple, and is nowhere tied to a particular Church

Art. 45.

Officer. That also such to whom God hath given Gifts, being tried in the Church, may and ought, by the Appointment of the Congregation, to prophesie, according to the Proportion of

Art. 48.

Faith. That a Civil Magistrate is an Ordinance of God ; and that the Supreme Magistracie of this Kingdom, they believed to be the King and Parliament, freely

49.

chosen by the Kingdom ; and, That in all these Civil Laws which have been enacted by them, or for the present is, or shall be ordained, they were bound to yield Subjection and Obedience unto in the Lord, — although they should suffer never so much from them, in not actively submitting to some Ecclesiastical Laws, which might be conceived by

them to be their Duties to establish.

Art. 50.

That if God should provide such a Mercy for them, as to incline the Magistrates Hearts so far to tender their Consciences, as that they might be protected by them from Wrong, Injury, Oppression, and Molestation, which long they had formerly groaned under, by the Tyranny of the Prelatical Hierarchy, which God, through Mercy, had made the present King and Parliament wonderful Honourable, as an Instrument in his Hand, to throwe down ; — they should, they hoped, look at it as a Mercy beyond

beyond their Expectation : But if God withheld the Magistrates Allowance and Furtherance herein, yet they must, notwithstanding, proceed together in Christian Communion. That likewise unto all Men was to be given whatsoever is their Due, Tributes, Customs, and all such lawful Duties. — And, lastly, That they desired, from their Souls, to disclaim all Heresies and Opinions which are not after *Christ* ^p.

Art. 51.

Art. 52.

Art. 53.

On this Confession, Dr. *Dan. Featly* made some *Animadversions*, in a Book which he printed the next Year, 1645, and called, *The Dippers Dipt* : “ The Proctors for our *Anabaptists*, “ says he, would bear us in hand, That all “ who of late have preached and written “ against that Sect, through the black Humour “ of Malice, *tanquam sepia atramento*, make “ it appear much more deformed and odious “ than it is : For, if we give Credit to this “ Confession, and the Preface thereof, those “ who among us are branded with that Title,

Pag. 219.

^p In 1646 was another Edition of this *Confession*, in which several Alterations were made, and the following Article added ; *It is lawful for a Christian to be a Magistrate, or Civil Officer ; and also it is lawful to take an Oath, so it be Truth, and in Judgment, and in Righteousness, for Confirmation of Truth, and ending of all Strife : And, That by rash and vain Oaths the Lord is provoked, and this Land mourns.*

Art. 50.

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“ are neither Hereticks nor Schismatics, but
 “ tender-hearted Christians, upon whom,
 “ through false Suggestions, the Hand of Au-
 “ thority fell heavy, whilst the Hierarchie
 “ stood. — Be it so ; for I desire to make
 “ them rather better than worse than they
 “ are : I will therefore lay nothing to them
 “ but what they own, nor bring any other
 “ Confession against them than this *their*
 “ Confession.”

In this therefore, he said, he
 Pag. 221. excepted, 1. against those Words
 in *Article 31*, That *whatsoever*
the Saints, or any of them, doe possess or enjoy
of God in this Life, is by Faith. This, he
 said, savour'd rank of the Heresie, That the
 Right of all Possessions, and Goods, or tem-
 poral Blessings, is founded in Grace, not in
 Nature ; and that we hold them by no *legal*
Tenure, but *evangelical Promises*.

Next, he excepted against those Words in
Art. 38, That *the due Maintenance of the*
Officers aforesaid, should be the free and vo-
luntary Communication of the Church. These
 Words, he said, might carry a double Sense:
 If their Meaning was, That all religious Chri-
 stians ought freely to contribute to the Main-
 tenance of the Ministry, and should not need
 any Law to inforce them, their good Affec-
 tion to the Church and Churchmen was to be
 embraced : But if their Meaning was, That
 the Maintenance ought to depend upon the
 voluntary Contributions of their Parishioners,
 and

and that, in case the Flock should deny their Shepherds either Part of their Milk or Fleece, the Pastors should have no Assistance of Law to recover them ; this their Opinion was most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth Tithes for the Maintenance of the Priests ; which Law of God in the *Old Testament* is not abrogated in the *New*, but rather confirmed, at least in the Equitie thereof ; for *Christ*, speaking of the tithing Mint and Cummin, saith, *Those Things ye ought to do*, and not leave these Things undone, &c.

Thirdly ; He excepted against *Art. 39*, That *Baptism is an Ordinance of the New Testament, given by Christ, to be dispensed only upon Persons professing Faith, &c.* Here, he said, they spoke out plain their Anabaptistical Doctrine, wherby they excluded all the Children of the Faithful from the Sacrament of Entrance into the Church, and the only outward Means of their Salvation in that State : But that the best of their Proofs fell short ; the Word *only*, which only could prove this their Assertion, being not to be found in any of the Texts alledged in the Margin of the *Confession*, nor the Sense of it to be collected from thence.

Fourthly ; The Doctor excepted against Article the 40th ; *The Way and Manner of dispensing this Ordinance, the Scripture holds out to be Dipping or Plunging the whole Body under Water.* — This, he said, was new

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Leaven ; for it could not be proved, that any of the ancient, or *German* Anabaptists, maintained any such Position ; and the Scripture alluded to *Washing* and *Sprinkling*, as well as to *Dipping*.

Fifthly ; He excepted against the 41st Article, *The Persons designed by Christ to dispense this Ordinance, the Scriptures hold forth to be a Preaching Disciple.* A *Preaching Disciple*, he said, sounded as harshly as a *Scholar-Master*, or a *Lecturing Hearer* : And asked, If *all* be *Teachers*, where are their *Scholars* ?

Sixthly ; He excepted against the 45th Article, That *such to whom God hath given Gifts, being tried in the Church, may and ought, by the Appointment of the Congregation to prophesie.* If, he said, that Custom which Archbp. *Grindal* would have introduced into the Church in the Days of *Q. Elisabeth*, — were put in Practice in *England*, and a certain Number of learned and able Pastors met at some set Times, and having before Notice of the Texts to be handled, should every one in their Order deliver their several Interpretations, Observations, and Applications thereof, which they call *Prophecyng* ; — questionless thereby the Ministers would very much improve their Talents of Knowledge ; But for rude and illiterate Mechanics, without Calling, without Knowledge of Arts or Tongues, upon a Scripture read in the Congregation, to give their sudden
Judg.

Judgments and Interpretations thereof, as was the Manner of the *Anabaptists*, was an intolerable Presumption in *them*, and unsufferable Abuse in the Church.

In his Dedication to the Parliament, he observed, That the *Anabaptists* preached, and printed, and practised their heretical Impieties openly : That they held their Conventicles weekly in our chief Citie, and the Suburbs thereof, and there prophesied by Turns : That they printed not only *Anabaptism*, from whence they took their Name, but many other most damnable Doctrines, tending to carnal Liberty, *Familism*, and a Medley and Hodgepodge of all Religions ; witness a Tractate of ^a *Divorce*, in which the Bonds of Marriage are let loose to inordinate Lust : A Pamphlet, entituled, *Man's Mortality*, in which the Soul is cast into an *Endymion* Sleep, from the Hour of Death to the Day of Judgment : And a bold Libel, offered to Hundreds, and to some at the Door of the House of Commons, called, *The Vindication of the Royal Commission of King Jesus* ; wherein the brazen-fac'd Author blush'd not to brand all the Reformed Churches, and the whole Christian World at this Day, which christen their Children, and sign them with the Seal of the Covenant, with the odious Name of an *Antichristian Faction*.

^a *Milton's Doctrine and Discipline of Divorce, &c.*
1644.

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As to their *Practices*, they flock'd, he said, in great Numbers, to their *Jordans*, and both Sexes entered into the River, and were dipt after their Manner, with a kind of Spell, containing the Heads of their erroneous Tenets, and their engaging themselves in their schismatical Covenants and Combination of Separation. He added, That the *Papists* and *Anabaptists* had bestirred themselves above all others since the Waters were troubled, and boasted in secret of their great Draught of Fish, the *Papists* of 20.000 Profelytes, the *Anabaptists* of 47 Churches.

In 1646 was this *Confession* reprinted, with the following Title :

1646. *A Confession of Faith of Seven Congregations or Churches of Christ in London, which are commonly (but unjustly) called Anabaptists. Published for the Vindication of the Truth, and Information of the Ignorant; likewise for the taking off of those Aspersions which are frequently, &c. cast upon them. The Second Impression, Corrected and Enlarged. London, Printed by Mat. Simmons, &c. 1646.*

This Edition is dedicated to the Right Honourable the Lords, Knights, Citizens, and Burgeses in Parliament assembled. In this Dedication Notice is taken of Dr. *Featly's* Book being

* In 1660 the General Anabaptists owned, That the *Confession* which they then published, was approved by more than 20.000.

lately

lately presented to them, and of the many hainous Accusations, which, they said, were unjustly and falsely laid against them in *his* Dedictory Epistle: And they observed how necessary they conceived it to be, to make some Declaration of their Innocency; and, to that end, to present to their View this their *Confession of Faith*. 'Here, they said, 'they unfainedly declared what in their 'Hearts they judged, and what they taught; 'and according to this Rule, they desired, 'and endeavoured, through the Grace of 'God, to lead their Lives.'

Next follows an Epistle *to the judicious and impartial Reader*. In this they compare *their* Treatment with that of *Christ* and his Apostles; and observe, That *they* are blamed, because they frequent not the Temples; and are conceived by some to be in an Error, because there were but a *few* of them. As the Watchmen dealt with the Spouse of *Christ* in *her* seeking her Beloved, so, *they* complained, *they* were dealt with; being found out of that common and *broad* Way they themselves walk in, they smote *them*, and took away their Vail, and vailed them with Reproaches, and odious Names, to incense all, both Good and Bad, against them, not fearing to charge them with holding Free-will, falling from Grace, denying Election, Original Sin, Childrens Salvation, the Old Testament, and Mens Propriety in their Estates, and censuring all to be damned that are not of *their* Judgment.

All

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All which, they said, they disclaimed, because they were untrue. And as for the other Things whereof they were accused, they referred those who desired further Satisfaction to the Answers of them, one of which is named in the Margin, entituled, *Brief Considerations on Dr. Featly's Book, entituled, The Dipper Dipt.* By *Sam. Richardson*, one of the Subscribers to this Preface, who are in all sixteen :

<i>Tho. Gunne,</i>	<i>Tho. Munden,</i>
<i>John Mabbitt,</i>	<i>Geo. Tipping,</i>
<i>John Spilsberry,</i>	<i>Will. Kiffen,</i>
<i>Sam. Richardson,</i>	<i>Tho. Holmes,</i>
<i>Paul Hobson,</i>	<i>Hansert Knollys,</i>
<i>Thomas Goare,</i>	<i>Tho. Patient,</i>
<i>Ben. Cockes,</i>	<i>Denis le Barbier,</i>
<i>Tho. Kilicop,</i>	<i>Christoph. Duret.</i>

In a Marginal Note, added in this Edition to *Art. XLVIII.* it is affirmed, That concerning the *Worship of God*, there is but one Law-giver, which is *Jesus Christ*, who hath given Laws and Rules sufficient in his Word for his Worship ; — That it is the Magistrate's Duty to tender the Liberty of Mens Consciences ; — and that they believe it their express Duty, especially in Matters of Religion, to be fully perswaded in their own Minds of the Lawfulness of what they do ; as knowing, whatsoever is not of Faith is Sin. On the

first

first of these Positions *Erasmus* made the following Remark : Epist. Liber. 31, 59.

Non est, inquiunt, Magistratui parendum, nisi juxta Scripturæ Divinæ regulas utatur potestate. Scripturas autem interpretari nostrum est, non aliorum. — If it be not lawful for any one to appoint any thing but what is contained in the Scriptures, why did *John* the Baptist prescribe to his Disciples certain Prayers and Fasts? Why did *James* Bishop of *Jerusalem* make a Decree concerning Things strangled, eating Blood? &c. But to return :

This Book of *Richardson's* I never saw; but it is plain from Dr. *Featly's* Dedication, that he did not in that, or in his *Animadversions* on this *Confession*, charge the *Anabaptists* with holding any of the Opinions above-mentioned. But, however these *Particular* ones might be clear of them, they of the *General* Sort could scarce^s defend themselves from them. In a Book intituled, *The Vail turn'd Aside*, written by a *Particular* Anabaptist of *Ashford* in *Kent*, we are assured the most of the *Anabaptists* in *Kent* and *Sussex* deny the Doctrine of the Trinity, and *Christ's* Satisfaction; disbelieve God's Omnipresence;

* This seems to be owned by the Authors of the Articles of Faith of the Congregation meeting at *Tallowchandlers* Hall, 1697; since one Reason given by them for publishing this their *Confession*, is, That this Church might be distinguished from such Congregations that shroud themselves under the same Name, though *unsound in the Fundamentals* of *Christian Religion*.

affirm,

affirm, That God is in the Shape of Man ;
and that the Soul sleeps with the
Body in the Grave ; and count
singing of *Psalms* unlawful.

*Stenner's
Hymns*, p.
viii, xi, &c.

*A Soul-
searching
Catechism*,
p. 10, 63.
ed. 1658.

Blackwood, of the *Particular*
Sort, asserted, That God's *decree-
ing of Sin*, being a Way to mani-
fest the Glory of his Justice, is a
good Thing ; That God works

about Sin, by removing the Impediments that
hindered Men from Sinning, and setting be-
fore them Objects wherby he knows their Cor-
ruptions will be enticed ; and that his ten-
dring Means to All, is no otherwise than the
shining of the Sun upon the Blind : Thus re-
presenting God as acting by the most trickish
and deceitful of Men. He declaimed against
Parochial Churches, as brought in by Antichrist
of late Days ; and said, That the Protestant

*Vanity of
Childish Bap-
tism*, p. 17. 4.

Churches had erred, in retaining
the Baptism they had from the
Hands of Popish Priests, and in
their Continuation of Episcopacy.

A. R. asserted, That the Parish
Assemblies are not such Churches to whom
the Power of *Christ* is committed : That
the Church of the *Jews* stood not by Faith,
and Circumcision of the Heart, but meer-
ly upon Nature, and Circumcision of the

Flesh : That neither *Abraham* nor
his Seed were circumcised, be-
cause the Covenant was made
with him : That, in respect of the Covenant

P. 18.

of

of Grace, the Children of Believers have no more Privilege than those of Heathens, Turks, and Infidels : That the Maintainers of Infant Baptism are justly to be esteemed the *greatest Deluders* and *Apostates*, both in *Faith* and *Worship*. Some of them seem infected with the Principles of *Antinomianism*, under the Form of *Free Grace*; and others, so far from thinking, with the *German Anabaptists*, that the Old Testament is *abrogated*, and quite null, reckon the Jewish Sabbath of present Obligation, and observe both *that* and the Lord's Day, and abstain from Blood, and Things strangled.

Ibid. Part II.
p. 12.

P. 29. 28.

But now appeared another Sect, which, in a little time, eclipsed that of the *Anabaptists*, and were more conformable to the Principles and Practices of those in *Germany*, except that they did not *rebaptize*, as laying aside the Use of *both* the Christian Sacraments : These, like the *German Ecstatic Baptists*, were seized with *Quakings* and *Tremblings*, from whence they had the Name of *Quakers* given them : They had Heavings, and violent Agitations of their Bodies, when they spoke in their Meetings, and would knock and beat themselves : They dealt much in ^t Dreams, ^t Visions, and ^t Prophecies. Some of them

1650.

P. 15.

^t These were not peculiar to the *Quakers* at this Time, as appears by the two following Books, printed 1650, and 1655, and thus intituled, *Pseudochristus*; *Satan at Noon*.

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ran about the Streets, crying, *Wo! Wo! Wo!* and threatening divine Judgments, and the most dreadful Vengeance: They were sometimes seized with Fits of Silence, and had what they called their Silent Meetings; and pretended to have a Spirit given them beyond all the Forefathers, since the Days of the Apostles, in the Apostasy: They affected to oppose the Authority of the Civil Magistrate, even in so small a Matter as keeping their Shop-windows shut on a Week-day, and made it a Matter of Conscience to talk like their Neighbours, and call Things by the same Name as *they* called them. Some of them would go into the Churches when Divine Service was administering, and there disturb and interrupt the Ministers, and abuse them with the vilest Language: But of one Principle of the *German Anabaptists* they took great Care, to wit, that of a voluntary Contempt of the World, and despising Riches; it being become a Proverb, *As rich as a Quaker*.

The *Principles* and *Doctrines* of these People were explained and vindicated by one ^u *Robert Barclay* of *Ury* in *Scotland*, which he called, in his Cant, *The Place of his Pilgrimage*, in 1675, if not sooner: These were;

^u An Apology for the true *Christian Divinity*, as the same is held forth and preached by the People called, in Scorn, *Quakers*, &c. Printed in the Year 1678. 4to.

I. That the Testimony of the *Spirit*, is that alone by which the true Knowledge of God hath been, is, and can only be revealed ; and that this divine Revelation, and inward Illumination, is that which is evident and clear of itself, forcing, by its own Evidence and Clearness, the well-diposed Understanding to assent, *irresistibly* moving the same therunto, even as the common Principles of natural Truths move and incline the Mind to a natural Assent.

II. That the Scriptures of Truth, P. 3.
because they are only *a Declaration of the Fountain*, and not the Fountain itself, therefore they are not to be esteemed the principal Ground of all Truth and Knowledge, nor yet *the adequate primary Rule of Faith and Manners* ; but *their* Certainty and Authority depends upon the Spirit by which they were dictated.

III. All *Adam's* Posterity, both Jews and Gentiles, as to the first *Adam*, or earthly Man, is fallen, and subject unto the Power and Seed of the Serpent. Nevertheless, this Seed is not imputed to Infants, until by Transgression they actually join themselves therewith.

IV. In whom a holy and pure Birth is fully brought forth, the Body of Death and Sin comes to be crucified and removed, and their Hearts united and subjected unto the Truth, so as not to obey any Suggestion of the Evil One, but to be free from *actual sinning*, and
trans-

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transgressing the Law of God, and in that respect *perfect*.

V. By the Gift or Light of God, as it is manifested and received *in* the Heart by the Strength and Power thereof, every true Minister of the Gospel is ordained, — and may and ought to preach the Gospel, though without human Commission or Literature.

VI. They who want the Authority of this divine Gift, or have not the true Grace of God, however learned or authorized by the Commissions of Men and Churches, are to be esteemed but as *Deceivers*, and not *true Ministers* of the Gospel.

VII. They who have received this holy and unspotted Gift, as they have freely received, so are they freely to give, without *Hire* or Bargaining.

VIII. All Worship, both *Praises*, *Praiers*, and *Preachings*, which Man sets about at his own Appointment, — whether they be a prescribed Form, or Prayers conceived extemporarily, they are all but Superstitions, Will-worship, and abominable Idolatry in the Sight of God.

IX. Baptism is a pure and spiritual Thing, of the *Spirit* and *Fire*. — The Baptism of Infants is a meer human Tradition, for which neither Precept nor Practice is to be found in all the Scripture.

X. All the vain Customs and Habits of the World, they said, were to be rejected by those who come to this Fear, to fear all

ways;

ways; such as taking off the Hat to a Man, the Bowings and Cringings of the Body, and such other Salutations of that kind; unprofitable Plays, frivolous Recreations, Sportings and Gamings, invented to play away Time; calling the Months and Festivals of the Year by their common Names.

XI. These People likewise, like the *German* Anabaptists, refused to take a lawful Oath before a Magistrate, and to bear Arms, or go to War.

XII. They wore a particular Habit, and affected to talk in a manner peculiar to themselves, as using *Tea* for *Yes*, and *Thou* and *Thee* instead of *You*.

XIII. *Lastly*; They were like *them*, in refusing to pay *Tithes*; but had more worldly Prudence than to protest against other annual Payments, as *Quit-rents*, *Taxes*, &c.

It appears by a Passage in the Life of the Lord Chief Justice P. 44.
Hales, how much the *Anabaptists* were favoured by *Cromwell* about this Time. The Judge had a Cause brought before him, of some of them who had rushed into a Church, and disturb'd a Congregation while they were receiving the Sacrament, not without some Violence: On which he was minded to proceed severely against them; for he said, It was intolerable for Men, who pretended so highly to Liberty of Conscience, to go and disturb others: But they were so supported by some great Magistrates and Offi-
H cers,

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cers, that a Stop was put to his Proceedings. But now, it seems, they were not so much in

Cromwell's Esteem; the Conse-

1658. quence of which was, that *he* was not so much in *theirs*, in-

somuch that they framed * Articles of Impeachment against him, and entred into several Conspiracies to assassinate him; and a

Pamphlet was published by *W.*

1657. *Allen*, intituled, *Killing no Murder*; and, as they own'd them-

selves, began to *whisper* together of *returning to their first Husband*, i. e. in *their* Cant, to their Duty and Loyalty to the King:

For this Purpose y they drew up an Address, which Lord *Clarendon* has printed

Vol. III. p.
489. edit.
1704.

in his *History*, to the King, who was then at *Bruges*, to offer him *their Assistance*, on such Terms as they mentioned. In this Ad-

dress they owned, That they had been *wandering, deviating, and roving up and down, this Way and that Way, through all the dangerous, uncouth, and untrodden Paths* of Fanatick and Enthusiastick Notions. Lord *Clarendon*, however, observed of the Sectaries who joined in this Address, That they *always pretended a just Esteem and Value of all Men who had faithfully adhered to the King, and*

* *An Impeachment of High Treason against Oliver Cromwell, &c.* 1649.

y They were joined by several *Independents* and *Quakers*.

lived

lived soberly and virtuously. But the Observation made of them, That *they seem to have returned to their Allegiance to the King,* not out of Conscience, *but because they found themselves undone without him,* seems to be but too well grounded : Even this Address is one Proof of it, since it is clogg'd with such Demands, as, if they thought and reflected at all, they must know, neither *would* nor *could* be granted : These were as follow :

1. That the King do resettle the Long Parliament with the excluded Members.

2. That he ratify *all* the Concessions made by his Father at the Treaty in the Isle of *Wight* : Which were such, as Lord *Clarendon* elsewhere observed, as, in truth, did, with the Preservation of the *Name* and *Life* of the King, near as much establish a Republican Government as was settled after his Murder, and such as his Majesty yielded to with much less Chearfulness than he walked to the Scaffold.

3. That he should set up an Universal Toleration of all Religions.

4. That he should abolish all Payment of Tithes.

5. That he should pass a General Act of Oblivion.

How much the *first* of these was laboured for at this Time, appears by the following Pamphlets published the next Year, 1659 :

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A Vindication of the Old and New Secluded Members from false Calumnies, &c.

Some Reasons humbly proposed to the Officers of the Army, for the Readmission of the Long Parliament.

The Cause of God, and of these Nations.

The Good Old Cause dress'd in its Primitive Lustre, and set forth to all Men. By Robert Fitz-Brian.

A Declaration of the Army, inviting the Members of the Long Parliament.

Some of the Arguments and Reasons against the Office and Title of Kingship ; with many others.

The Third Demand, of an *Universal Toleration*, had likewise been long insisted upon by the *Anabaptists, Independents, &c.* and as zealously opposed by the *Presbyterians*.

On this Occasion they published the following Tracts :

1. *Liberty of Conscience.* 1643.
2. *The Arraignment of Persecution, &c.* 1645.
3. *Twelve Queries ; shewing in what Cases Difference in Religion is to be tolerated.* 1646.
4. *The Necessity of Toleration in Matters of Religion.* By Samuel Richardson. 1647.
5. *The Christian Moderator ; or, Persecution for Religion condemned.* 1651.
6. *The Bloody Tenet of Persecution arraigned.*

The *Fourth* Demand was a Principle espoused by our *English* Anabaptists, and which was one of the *German* Anabaptists Tenets, though they did not think it proper to put it in their *Confessions*. On this Occasion were printed,

Vindicie Decimarum. By J. Carter. 1640. And some Years after a Book with this Title :

England's *Deplorable Condition* : *Shewing the Commonwealth's Malady by Sacrilege, and want of Duty in the People ; Contention, want of Charity, in the Ministry ; Perjury, and want of Truth, in both : And its Remedy, by the Peoples Obedience and Liberality ; the Ministers Love and Unity ; Both, their Repentance and Fidelity. Briefly declared in Three Treatises, Of the Ministers Patrimony, and Peoples Duty ; and Proposals to reconcile such as are for Lordly Episcopacy, and Unordained Presbytery ; for Popular Independency, and Upstart Antipædobaptistry : And against Perjury. Also a Petition for the Jews.* 1659. In this Tract, the learned Author, who has concealed his Name, and only signed his Epistle prefixed to it, *E. F. de C. V.* observes, That *Tithes*, as
 now they are paid, were given

Pag. 5.

by *Lucius*, and his People, is more than probable, sith they were governed in Religion, and the Discipline of the Church, and Maintenance thereof, was after the Example of

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the *Romish* Church, which then was in its Purity, or very little swerving from the Apostolic Faith : That, at that Time, *Tithes* were paid at *Rome* ; since all Christians are bound, both by the Law of Nature, and Institution of the Church, to pay *Tithes* : And

Serm. I.
Dom. post
T.

St. *Augustine* saith, *Tithes* are required of due Debt ; and he who will not give them, invades another Man's Goods : And again ;

He who gave thee the Whole, requires again the Tenth of thee ; not to profit Himself, but us : That in the National Council of *Calcuth*, Anno 785, in the Reigns of K. *Oswald* and *Offa*, *Tithes* were commanded to be paid, as a special Gift and Tribute we owe to God :

Pag. 12.

That the Reason why the Devil is so busy, seeing a Reformation and Purgation of God's Service

and Ministers is now in Agitation, to cleanse us from *Romish* and other superstitious Dregs ; to cry down the Ministers of *Christ*, and their Maintenance too, as Popish and Antichristian, is, that so he may draw us from abhorring Idols, to commit Sacrilege, which indeed is the greater Sin ; for this Sin will serve well his Turn to overthrow, not only the begun Reformation, but also the professed Protestant Religion from among us, that so he may hereby make our *Reformers* the *Destroyers* of our Religion ; for, by this Means, he knows our Ministry will become poor, illiterate, and contemptible, wanting Books to provide, or Time to study ;

study ; and so there will not be found, as heretofore, able Men to convince the Gain-sayers : That if it be Oppression, Injustice, and Theft, for any Per-
sons under Heaven to make a

Pag. 14.

Law to take away the Freehold and Inheritance of an innocent Man, or to disanul and alter the Testament of a pious Man deceased, who, before he died, bequeathed his Lands and Goods to whom he pleased ; then, certainly, the Sin is aggravated in any Persons that shall establish Iniquity by a Law, to take away the Tithes, Glebes, and Lands given to God, which were the Gifts and Legacies of holy Men, devoted to God for the Maintenance of his Service and Ministers, out of a Zeal to God's Glory, being moved ther-unto by the Spirit of God, or to deprive the Ministers of their Freehold and Inheritances, which not only by God's Law, but by so many Laws and Acts of Parliament by our Ancestors, through many Ages, is confirmed unto them.

In 1660 was printed a *Confession* of those called *General Anabaptists*. I find it observed, that this Distinction of the *English* Anabaptists into *General* and *Particular* Anabaptists, or those who have followed the *Arminian Tenets*, and those who have professed the *Calvinistical*, has been *ever since the Beginning of the Reformation*. But this can't be true, for a very plain and evident Reason, *viz.* That it was many Years *after the Beginning of the Reformation*, before

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there were any *English* Anabaptists in *England*. However this be, the *Confession* above-mentioned is thus entituled ;

A Brief Confession or Declaration of Faith, lately presented to King Charles the II. set forth by many of us who are falsely called Anabaptists ; to inform all Men, in these Days of Scandal and Reproach, of our innocent Belief and Practice ; for which we are not only resolved to suffer Persecution to the Loss of our Goods, but also Life itself, rather than to decline the same.

Subscribed by certain Elders, Deacons, and Brethren, met at London, in Behalf of themselves, and many others unto whom they belong, in London, and in several Counties of this Nation, who are of the same Faith with us.

It consists of 25 Articles : In the *Second* of these, it is affirmed, That God, in the Beginning, made Man upright ; from which State he fell by Transgression, and so came into a miserable and mortal Estate, subject unto the *first* Death. In the *Third* they seem on Purpose to avoid saying any thing of the old *German* Anabaptists Tenet, and only affirm, That *Jesus Christ* was born of the *Virgin Mary*. The *Fifth* determines, That some are to be chosen by the Church from among the gifted Brethren, and ordained by Fasting, Prayer, and Laying on of Hands, for the Work of the Ministry ; but that all such who are only brought up

in the Schools of human Learning, to the attaining human Arts, and Varietie of Languages, — seeking rather the Gain of large Revenues, than the Gain of Souls to God, such they utterly denied. *R. Barclay* charged it on the *most of Protestants*, as affirming, That *Man without the true Grace of God may be a true Minister of the Gospel*. This seems to be one of the Tenets of the old *German Anabaptists*, who held, That the Ministers of the Churches were not lawfully and ordinarily called to the Ministry, because they did not *do* themselves those Things which they taught others; as if the Efficacy of the Word and Sacraments depended on the Worthiness of those who ministred them. But the Office and Commission are the same, however unqualified *they* are who are in it: And if it was not so, the Faith of Christians would not stand in the Power of God, but the Holiness of Men, which no one can know. This Consideration, I suppose, caus'd *Dr. Wiclif* to say, That *a cursed Man doth fully the Sacraments, Life, p. 96. though it be to his Damnation; for Men ben not ^z Autours of these Sacraments*. The *Eighth Article* asserts, That God hath, even before the Foundation of the World, chosen or elected to eternal Life such as believe, and so are in *Christ*; yet that the

^z Auctor is dicitur, à quo quis auctoritatem, id est, jus dominii in rem quampiam accepit. *Calvini Lexicon Juridicum.*

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Purpose of God, according to Election, was not in the least arising from foreseen Faith in, or Works of Righteousness done by the Creature, but only from the Mercy, Goodness, and Compassion dwelling in God, and so it is of him that calleth. By the *Seventh*, it is asserted, That there is One Holy Spirit, the *precious Gift* of God ; and that there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One. The *Ninth* observes, That Men, not considered simply as Men, but *ungodly* Men, were of old ordained to Salvation. In the *Tenth*, it is concluded, That all Children dying in their Infancy, having not actually transgressed against the Law of God in their own Persons, are only subject to the *first* Death ; — and not that any one of them, dying in that Estate, shall suffer for *Adam's* Sin eternal Punishment in Hell, which is the *second* Death ; for to such belongs the Kingdom of Heaven. The *Eleventh* affirms, That the right and only way of gathering Churches according to *Christ's* Appointment, is first to teach or preach the Gospel to the Sons and Daughters of Men ; and then to *baptize*, that is, in *English*, ^a *dip*, in the Name of the Father, Son, and Holy

^a This is a Mistake, as appears by *Hebr.* ix. 10. Our *English* Translators have rendered the Words, *diverse Washings* : The *Greek* is, *diverse Baptisms*. But now, if we turn to *Numbers* viii. 7. we shall find, that one of these *Baptisms* was springling *Water of Purifying*.

Spirit.

Spirit, or in the Name of the Lord *Jesus Christ*, such only of them as profess Repentance towards God, and Faith towards our Lord *Jesus Christ*: As for all such who preach not this Doctrine, but instead thereof that Scripturless Thing of Sprinkling of Infants, falsely called Baptism, — they are here said to be utterly denied; forasmuch as it is commanded, that we should have no Fellowship with the unfruitful Works of Darkness, but rather to reprove them. The *Twelfth* asserts it to be the Duty of all such who are Believers baptized, to draw nigh unto God, in Submission to that Principle of *Christ's* Doctrine, to wit, Prayer, and Laying on of Hands, that they may receive the Promise of the Holy Spirit. The *Fourteenth* shews a due and becoming Regard to the Power of Godliness, or practical Holiness, in declaring, That unless Men professing and practising the *Form* and *Order* of *Christ's* Doctrine, shall also beautifie the same with a holy and wise Conversation in all Godliness and Honesty, the Profession of the *visible Form* will be rendred to them of no Effect. The *Fifteenth* is much to the same Purpose with the *Fifth*. By the *Sixteenth*, ^b *Tithes*, or any forced Maintenance, are utterly denied

^b You continue *Tithes* and *Offerings* of People, as if *Christ* were not come in the Flesh. *William Kiffen's* Answer to *Ricraft's Looking-glass for the Anabaptists*.

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to be the Maintenance of Gospel Ministers. The *Seventeenth* asserts, That the true Church of *Christ* ought, after the *first* and *second* Admonition, to reject all Heretics ; and, in the Name of the Lord, to withdraw from all such as profess the Way of the Lord, but walk disorderly, or anywise cause Divisions or Offences, &c. The *Nineteenth* orders, That the ^c poor Saints belonging to the Church of *Christ* are to be sufficiently provided for by the Churches, that they neither want Food or Raiment, and this by a free and voluntary Contribution, and not of Necessity, or by the Constraint or Power of the Magistracy. The *Two and twentieth* affirms, That when *Christ* shall appear, they shall not only appear with him in Glory, but *reign with him on the Earth*. The *Twenty-fourth* Article is a very honest Declaration against offering any Force or Violence to the Consciences of Men : It is, it says, the Will and Mind of God, in these Gospel-times, that all Men should have the free Liberty of their own Consciences in Matters of Religion or Worship, without the least Oppression or Persecution, *as simply upon that Account*. In the *Twenty-fifth*, they declare, That in case the Civil Power do or shall at any time impose Things about Matters of Religion, which *they*, through Conscience toward God, cannot

^c This I never knew put in Execution where I have lived.

actually

actually obey ; then they, with *Peter* also, do say, That they ought, in such Cases, to obey God rather than Man ; and accordingly do hereby declare their whole and holy Intent and Purpose, That, through the Help of Grace, they will not yield, nor, in such Cases, in the least, actually obey them ; yet humbly purposing, in the Lord's Strength, patiently to suffer whatsoever shall be inflicted upon them for their conscionable Forbearance. This *Confession* is concluded with an utter Declaration against all those wicked and devilish Reports and Reproaches falsely cast upon them, as though some of them, in and about the City of *London*, had lately gotten *Knives*, *crooked Knives*, and the like, and *great Store of Arms*, besides what was given forth by Order of Parliament, intending to cut the Throats of such as were contrary-minded to them in Matters of Religion ; and that many such *Knives* and *Arms*, for the carrying on some secret Design, had been found in some of their Houses by Search.

This *Confession* is said to be subscribed by certain Elders, Deacons, and Brethren, met at *London* in the * *First Month*, called *March*, 1660, in the Behalf of themselves, and many others to whom they belong in *London*, and in several Counties of this Nation, who are of the same Faith with them.

* This is the
Quakers
Style.

Then

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Then follow these Names ; in all 41 :

<i>Joseph Wright,</i>	<i>Wm. Russel,</i>
<i>Wm. Jeffery,</i>	<i>Joseph Keeich,</i>
<i>Tho. Monck,</i>	<i>Nich. Newberry,</i>
<i>John Hartnol,</i>	<i>Sam. Lover,</i>
<i>Benj. Morley,</i>	<i>Geo. Wright,</i>
<i>Fran. Stanley,</i>	<i>Joh. Parsons, jun.</i>
<i>d Geo. Hammon,</i>	<i>Tho. Grantham,</i>
<i>Wm. Smart,</i>	<i>John Clayton,</i>
<i>John Reeve,</i>	<i>Thomas Seele.</i>
<i>Tho. Parrot,</i>	<i>Mich. Whiticar,</i>
<i>John Wood,</i>	<i>Giles Browne,</i>
<i>Francis Smith,</i>	<i>John Wells,</i>
<i>Edw. Jones,</i>	<i>Steph. Torye,</i>
<i>Hum. Jones,</i>	<i>Tho. Lathwel,</i>
<i>e Mat. Cassen,</i>	<i>Wm. Chadwel,</i>
<i>Sam. Loveday,</i>	<i>Wm. Raph,</i>
<i>Joh. Parsons, sen.</i>	<i>Hen. Browne,</i>
<i>Tho. Stacy,</i>	<i>Wm. Paine,</i>
<i>Edw. Stanley,</i>	<i>Richard Bowin,</i>
<i>Jonath. Gennings,</i>	<i>Tho. Smith.</i>
<i>John Hammersly,</i>	

And underneath,

Owned and approved by more than 20.000.

London, Printed for Francis Smith, at the Elephant
and Castle near Temple-barre. M.DC.LX.

^d He wrote himself Pastor to the Church of *Christ* meeting at *Biddenden* in *Kent*; and in 1658 published a Book, entituled, *Sion's Redemption, and Original Sin vindicated.* 4to.

^e He lived somewhere in the Weald of *Kent*, and held some particular Opinions, by which some of the Anabaptists thereabouts are still distinguished, and called *Cassenites*.

^f He lived at *Wadhurst* in *Sussex*, where he had a Congregation, and printed several Books in the *Antinomian* Strain.

By

By this it appears, That the *Anabaptists* of this Confession, or they whom they called *General*, were much the greatest Party. Whoever compares the *First, Third, and Seventh* of them with the 1st, 11d, and Vth of the XXXIX *Articles of Religion*, or with the 1st, 2d, and 9th of those of the *Seven Churches*, will, I fancy, be inclined to think, that the Framers and Subscribers of them affected to conceal their Opinions of the holy Trinity, *Christ's* Incarnation and Satisfaction : They say nothing of *Christ's* Resurrection, and taking again his Body, &c. wherewith he ascended into Heaven ; but only, in general, That the same Lord *Jesus*, who shewed himself alive after his Passion, was carried up into Heaven. They likewise have omitted taking any notice of the Sacraments being not *only* Badges or Tokens of Christian Mens Profession ; and particularly of Baptism being not *only* a Sign of Profession ; and the Supper of the Lord not *only* a Sign of the Love that Christians ought to have for one another. I see nothing of the Lawfulness of Christian Men serving in the Wars ; their Swearing when the Magistrate requireth, and of the Laws of the Realm punishing Christian Men with Death ; of the Unpardonableness of wilful Sins committed after Baptism ; from which they ought to have cleared themselves, if innocent, since they themselves own the Design of this Confession to be to inform all Men of their *innocent Belief*, in these Days of *Scandal* and
Re-

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Reporach. However, they are pretty plain and open in asserting the Opinion of the *German* Anabaptist Separatists, That for all such who preach not *their* Doctrine, they are to be *cast out, utterly denied*, and had *no Fellowship with.* In this, we

History of Infant Baptism,
p. 411. edit.
1707. 4to.

are told, some of the *English* Anabaptists are so peremptory, that, if they are in the Chamber of a sick Person, and any Pædobaptist Minister come in to pray with him or her, *they* will go out of the Room. This is the Consequence of their evil Surmizings, That our Prayers are Sin, and our Sacraments profane; comparing us to the unbelieving *Jews*; and applying to *us*, what *St. Peter* said of *them*, That they were an untoward Generation, from which Men ought to save themselves; to idolatrous *Babylon*, out of which God's People are ordered to come: as if they affected to imitate the People

Chap. lxxv. 5.

spoken of by the Prophet *Isaiah*, who said, *Stand by thyself; come not near to me, for I am holier than thou*: Whereas, according to their own Confession, in the Church Militant here upon Earth, Tares will grow among the Wheat, and can't be weeded out, or separated from it, 'till the Harvest, or End of the World. The learned *Erasmus* observed, That somewhat of this Spirit was but too much encouraged by the first Reformers in *Germany*, which provoked him to make the following

Re.

Reflection on them: *Mirificis præ-* Epist. lib.
stigiis exaggerant, quam sobriè, xxxi. 59.
quam caste, quam innocenter vi-
vatur sub Evangelio, quæ majore fide alieno
ore prædicarentur. Quid Argentorati fiat
nescio: Alicubi scio nusquam fuisse majorem
luxum, plus adulteriorum, quam inter Evan-
gelicos; sic enim appellari gaudent. Hoc nec
ipsi negant Evangelici: utinam omnes ad bo-
nam frugem sese recipiant, ut hic habear
vanus. They assert that Principle of Christ's
 Doctrine, to wit, *Prayer, and Laying on of*
Hands, after Baptism, that they may re-
ceive the Promise of the Holy Spirit: This
 the *Seven Churches* rejected as *Popish.*
Lastly; These teach the Millenary Opinion,
 That when *Christ* shall descend from Heaven,
 and appear, *they* shall reign with him on the
 Earth: That the Kingdoms of this World
 shall become *His*; and unto the Saints shall
 be given the Kingdom, and the Greatness of
 the Kingdom *under the whole Heaven.*

In 1660 was likewise printed by § *Wil-*
liam Allen, a Retraction of his Separation;
 he having been one of the *General Anabap-*

§ He was an Instance of the Progress that might be made
 in understanding the Scriptures, without the Knowledge
 of any of the learned Languages, by one who had Hu-
 mility, and a Teachableness of Mind, and attended to
 reading and searching them. In 1676 he published *A Se-*
rious and Friendly Address to the Nonconformists, begin-
ning with the Anabaptists, to shew his Observance of our
 Lord's Advice; when he was converted himself, to strengthen
 his Brethren, *Luke xxii. 32.*

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tists, and, I think, a Teacher among them: In the *Preface* to this, he makes the following Request to those who opposed Infant Baptism, and those who asserted and pleaded for it, with which I shall conclude this *Brief History*.

Page i. ' My humble Request (says
' he to the *Antipædobaptists*)
' is, That *their* Dissent from
' other godly Christians in the Point of
' *Infant Baptism*, may be held and managed
' with much *Humility* and *Sobriety* towards
' them that differ: That Reverence which
' is due to the Wisdome, Godliness, Faith-
' fulness, and Zeal of so great a Number as
' in former Ages have been, and in this pre-
' sent Age are of a *Mind different* from
' *them*, calls for it: The Sense of their
' own Weakness, and that *they* are no more
' infallible than other Men, calls for it:
' And the *Peace* and *undisturbed State*
' of the Church and People of God,
' which every Christian is bound, as much
' as in them lies, to preserve, calls for it
' likewise.

Page ii. ' My Prayer, on the other
' hand, to the godly *Pædobap-*
' *tists*, both Ministers and Peo-
' ple, is, That *they* would use like Mode-
' ration and Tenderness towards the godly
' *Antipædobaptists*, and not, for their dif-
' ferent Opinion sake in point of Baptism,
' to set them at nought, and represent them

‘ to the People, and that without Distinc-
‘ tion, as such Monsters as some do, nor
‘ to make an Estimate of the *best* by the
‘ *worst* ; there being near as much Differ-
‘ ence between *Anabaptist* and *Anabaptist*,
‘ as there is between *Pædobaptist* and *Pædo-*
‘ *baptist* ; but to think and speak of them
‘ as such, who, for a considerable Part of
‘ them, at least, are truly tender of the Glory
‘ of God, and of the Royal Authority of his
‘ Laws.’

F I N I S.



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